

The Primitive Eucharist revis'd.

OR, AN
A C C O U N T
OF THE
Doctrine and Practice
OF THE
Two First CENTURIES,
Concerning the
Celebration of the Lords Supper.

In the Words of the SACRED and PRIMI-
TIVE WRITERS themselves.

Occasioned by a late TREATISE

INTITULED,

A PLAIN ACCOUNT of the NATURE
and END of the SACRAMENT of the
LORD'S SUPPER.

By WILLIAM WHISTON, M. A.

In Epistolis, Paulinis maxime, fallor an melius erui possit verus & genuinus sensus Apostolorum ex locis explicatoriis, qualia dedimus, & expositionibus veterum; qui a præjudicatis recentiorum Interpretum & Theologorum notionibus longissime erant remoti; quam ex uberrimis eruditorem hujus & superioris seculi Commentariis. Mill. Prolegom. in fine.

L O N D O N: Printed for JOHN WHISTON,
at Boyle's Head in Fleetstreet. 1736.

THE BRITISH MUSEUM

ACCOUNT

47.
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A FURTHER ACCOUNT OF THE NATURAL HISTORY OF THE BRITISH MUSEUM

BY WILLIAM WILSON, M.A.

Printed by J. G. & J. S. B. in the Strand, 1775.

LONDON: Printed by J. G. & J. S. B. in the Strand, 1775.

AN
ACCOUNT
OF THE
Doctrine and Practice
OF THE
Two First CENTURIES, &c.

Preliminary Observations.

I. **A**LL modern opinions or notions are here of no value or consideration at all, if they be destitute of original evidence. Because Christians are not to determin themselves by the authority of any later Churches, or parties; much less of particular persons; but by the original laws, and records of Christianity, and, properly speaking, by them only.

II. All *solemn words* and *phrases* in the most primitive accounts of the Eucharist are to be now understood in the sense which the earliest ages, and particularly the Jews and Christians in *Judea* then took them. The reason is plain; because

because Christ and his Apostles lived in the first century, in *Judea*; and all the writers of the Books of the New Testament either lived there, or at least received their Christianity thence: and that either in the latter part of the first, or former part of the second century. Thus To Offer: The Oblation: The Cup: A Sacrifice: The Table of the Lord: The Altar: Blessing the sacred elements, or Blessing God, and giving thanks over them: Sanctification of the elements: &c. being known solemn words, used when true and proper sacrifices, with suitable prayers and thanksgivings, were continually offered both by Heathens every where, and by Jews at *Jerusalem*: by the former to Demons, and by the latter to the true God: these and the like words are all now to be understood in a true and proper sense; unless there be any where particular intimations to the contrary.

III. The Authority therefore of the Church of *Rome*, or of the Church of *England*, or of the Church of *Scotland*, or of the Church of *Geneva*, &c. and much more of private doctors belonging to any of them, are of no distinct authority here. For since they have all, by their known, frequent, gross errors, both in doctrine and practice, abundantly demonstrated themselves to be very fallible; unless what they affirm, or what they practise can be supported by the sacred Scriptures, the original Liturgies, and the earliest writers of Christianity, they are no way to be depended on; nor ought to be of any peculiar value or consideration. Nor is the knavery of the old Hereticks, the followers of *Simon Magus*, nor the corruptions brought in by the *Atbanasians* and

and *Romanists*; afterward, to affright us from a close attendance to the earliest Catholicks and their writings, in things belonging to the faith and practice of the first and second centuries. Of which the authors here produced are witnesses plainly unexceptionable. It being evident, that besides a single instance, relating to the Acts of *Paul* and *Thecla*, for which the author was degraded, and of which elsewhere; we have not the least reason to believe, that the Catholicks were then guilty of any such knavery or corruption whatsoever.

See the Proposals, at the end of Lit. Accompl. of Proph. pag. 15.

IV. All properly *secular or civil authority*, and legal settlements, are not to be regarded in this case; because we are not now enquiring, how far the Laws of any nation admit or agree with the original doctrines, laws, and constitutions of Christianity; but what those doctrines, laws, and constitutions of Christianity are, in the point before us. Nor are we to be moved by the civil authority's making the Eucharist a civil *Test* in any countrey, and perhaps resolving to punish a Christian Clergyman if he act up to the old laws of the Gospel, and refuse to give the same to a known infidel or lewd liver, who demands it as a legal qualification for a place in the government. Since our business is with such ages of the church when Christians did not use to have any places in the government at all; and with such ages when neither Christian Clergymen, nor Christian Laymen would have prostituted this solemn Ordinance of Christ to such a profanation, either in hopes of any advantages; or out of fear of any sufferings, or persecutions whatsoever in this world.

N. B. There

N. B. There being but seldom much occasion for dispute as to the translation of the words of the original texts or testimonies, relating to this matter, I have not thought it necessary to set them down intirely, in Greek and Latin, as I did in my IV. volumes of *Primitive Christianity reviv'd*: but have generally contented my self with the *English* only: excepting upon special occasions, where they are produced by me.

The Original Texts and Testimonies.

About A.D.

41.
Apostolical
Constitutions

II. 25.

YOU, O Bishops [Presbyters, and Deacons,] are to your people [High-priests,] Priests, and Levites; ministring to the holy tabernacle, the holy catholick church: who stand at the altar of the Lord your God, and offer to him reasonable and unbloody sacrifices, through Jesus Christ, the great High priest. — Those which were then first fruits, and tyths, and offerings, and gifts, now are Oblations; which are presented by holy Bishops to the Lord God, through Jesus Christ, who died for them. For these are your High priests: as the Presbyters are your Priests: and your present Deacons instead of your Levites.

Chap. 27.

You ought, Brethren, to bring your sacrifices, and your oblations to the Bishop, as to your High priest; either by yourselves, or by the Deacons. And do you bring not those only, but your tyths, and your free will offerings to him.

Chap. 53.

Our Lord and Saviour Jesus Christ saith, in the Gospels, *If thou bring τὸ δῶρον, thy gift to the*

the altar ; and there remembreſt that thy brother Matt. v. 23.
 hath ought againſt thee ; leave there thy gift before 24.
 the altar, and go thy way: Firſt be reconciled to
 thy brother ; and then come and offer thy gift.
 Now τὸ δῶρον the gift is every ones prayer, and
 Eucharistical thanksgiving. If therefore thou
 haſt any thing againſt thy brother, or he hath
 any thing againſt thee, neither will thy pray-
 ers be heard, nor will thy Eucharistical thank-
 givings be accepted, by reaſon of that hidden
 anger.

N. B. Take St. Clement of Rome's own expo-
 ſition of this δῶρον, or gift, as belonging to the
 Eucharift: who tells the *Corinthians*, that ' It 1 Epist. 544.
 ' will be no ſmall ſin in us, if we reject thoſe
 ' Preſbyters from their miniſtration, who have
 ' offered τὰ δῶρα the gifts unblameably, and
 ' holily.

As to the Deacons ; after the prayer is over, Conſtitut.
 let ſome of them attend upon the oblation of II. 57.
 the Eucharift, miniſtring to the Lords Body.—
 After this let the High prieſt pray for peace
 upon the people, and bleſs them.— Let the
 Biſhop pray for the people.— After this let
 the ſacrifice follow ; the People ſtanding, and
 praying ſilently. And when the oblation hath
 been made, let every rank by it ſelf partake
 of the Lord's Body, and precious Blood, in
 order ; and approach with reverence and holy
 fear, as to the body of their King. Let the 1 Cor. xi.
 women approach with their heads covered ; I. — 16.
 as is becoming the order of women. But let
 the door be watched, leſt any unbeliever, or
 one not yet initiated come in.

If a Biſhop come in, — permit him to of- Conſtitut.
 fer the Eucharift. — If he will not offer, at II 58.
 leaſt

least thou shalt compel him to give the blessing.

C. 59.

On the day of the resurrection we pray thrice, standing; in memory of him who arose in three days: in which is performed the reading of the Prophets; the preaching of the gospel; the oblation of the sacrifice; and the gift of the holy food.

III. 10.

Neither do we permit the laity to perform any of the offices belonging to the priesthood; as for instance, neither the sacrifice, nor baptism, nor the laying on of hands, nor the blessing, whether the smaller, or the greater.

C. 20.

The Presbyter is only to teach, to offer, to baptize, and to bless the people.

V. 14.

The Lord delivered to us τα ἀντίτυπα μυστήρια, the representative mysteries of his precious body and blood.

C. 19.

Do you, now the Lord is risen, offer your sacrifice; concerning which he made this constitution by us, saying, *Do this for a remembrance of me.*—

Luc. xxii. 19.

1 Cor. xi. 23.

And let this be an everlasting ordinance, till the consummation of the world, until the Lord come.

VI. 22.

If therefore Christ, before his coming, sought for a clean heart, and a contrite spirit, more than sacrifices, much rather would he abrogate those sacrifices, I mean those by blood, when he came.

C. 23.

Christ hath several ways changed Baptism, the sacrifice, the priesthood, and divine service, which was confined to one place.—Instead of a bloody sacrifice, he hath appointed that reasonable and unbloody mystical one, which is performed to represent the death of the Lord συμβόλων χάριν by Symbols.

Offer the acceptable Eucharist, ἀγίτον τῷ βασιλεὺς σώματος χριστοῦ, *the representation of the* C. 30.
royal body of Christ.

Concerning the Eucharistical thanksgiving About A.D. 33.
 say thus, — Do thou, O Lord, Almighty, VII. 25.
 everlasting God, so gather together thy church
 from the ends of the earth into thy Kingdom,
 as this corn was once scattered, and is now
 become one loaf. We also, Our Father,
 thank thee for the precious blood of Jesus
 Christ, which was shed for us, and for his
 precious body; whereof we celebrate these
 ἀγίτωνα representations, as himself appointed
 us to shew forth his death. For through him,
 glory is to be given to thee, for ever, Amen. 1 Cor. xi. 26.
 Let no one eat of these Things that is not ini-
 tiated; but those only who have been bapti-
 zed into the death of the Lord. But if any one
 that is not initiated conceal himself, and par- Rom. vi. 3.
 take of the same, *he eats eternal damnation;*
 because, being not of the faith of Christ, he 1 Cor. xi. 29.
 hath partaken of such things as it is not law-
 ful for him to partake of, to his own punish-
 ment. But if any one be a partaker through
 ignorance; instruct him quickly, and initiate
 him; that he may not go out, and become a
 contemner [of your mysteries.]

After the participations, give thanks, in this
 manner. — *Hosanna to the Son of David.* Constitut. VII. 26.
Blessed be he that cometh in the name of the
Lord; being God the Lord, who was mani- Matt. xxi. 9.
 fested to us in the flesh. Mar. xi. 10.
 If any one be holy,
 let him draw near. But if any one be not
 such, let him become such by repentance. Per-
 mit your presbyters also to give thanks [at
 the Eucharist.]

On the day of the resurrection of the C. 30.
 Lord, that is the Lords day, assemble your- Apoc. i. 13.

selves together, without fail; giving thanks to God, and praising him for those mercies God hath bestowed upon you, through Christ; and hath delivered you from ignorance, error, and bondage: that your sacrifice may be unspotted, and acceptable to God: who hath said concerning his universal church, *In every place shall incense and a pure sacrifice be offered unto me: for I am a great King, saith the Lord Almighty, and my name is wonderful among the heathen.*

Mal. I. 11:
14.
About A. D.
41.
Constitut.
VIII. 5.

That this thy servant, whom thou hast chosen to be a Bishop, may feed thy holy flock, and discharge the office of an High priest to thee, and minister to thee unblameably, night and day: that he may appease thee, and gather together the number of those that shall be saved: and may offer to thee *ta dāgē*, the gifts of thy holy church. To offer to thee a pure and unbloody sacrifice; which by thy Christ thou hast appointed, as the mystery of the new covenant, for a sweet favor; through thy holy child Jesus Christ, our God, and Saviour; through whom glory, honour, and worship be to God, in the Holy Spirit, now, and always, and for all ages.—After the prayer, let one of the Bishops elevate the sacrifice upon the hands of him that is ordained.

C. 12.
Pag. 398.

Then shall the Deacon immediately say, Let none of the Catechumens, let none of the [bare] Hearers, let none of the Unbelievers, let none of the Heterodox stay here: You who have prayed the foregoing prayer depart: Let the mothers receive their children. Let no one have any thing against any one: Let no one come in hypocrisy: Let us stand upright before the Lord, with fear and trembling, to offer. When this is done, let the Deacons

Deacons bring *ta dæg* the gifts to the Bishop, at the altar; and let the presbyters stand on his right hand, and on his left, as disciples stand before their master. — Let the High priest, together with the priests, pray by himself: and let him put on his shining garment, and stand at the altar, and make the sign of the cross upon his forehead with his hand, before all the people; and say: *The grace of Almighty God: and the Love of our Lord Jesus Christ, and the Fellowship of the Holy Ghost be with you all.* And let all, with one voice, say, *And with thy Spirit.* The High priest: *Lift up your mind.* All the people, *We lift it up unto the Lord.* The High priest: *Let us give thanks to the Lord.* All the people. *It is meet and right so to do.* Then let the High priest say; *It is very meet and right, &c.* [the admirable and long Eucharistical prayer.] Being mindful therefore of those things which Christ endured for our sakes, we give thee thanks, O God Almighty, not in such a manner as we ought, but as we are able; and fulfil his constitution. *For in the same night that he was betrayed, he took a loaf, in his holy and undefiled hands; and looking up to thee, his God and Father, he brake it, and gave it to his disciples, saying; This is the mystery of the new covenant, Take of it, and eat: This is my body, which is broken for many, for the remission of Sins. In like manner also He took the cup, and mixed it of wine and water, and sanctified it; and delivered it to them, saying, Drink ye all of this: for this is my blood, which is shed for many for the remission of sins. Do this in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew, [or shew ye] forth my death,*

2 Cor. xiii.

14.

Matt. xxvi.

26. 27. 28.

Mar. xiv. 22.

23.

Luc. xxii.

19. 20.

1 Cor. xi. 23.

24. 25. 26.

death, until I come. Being mindful therefore of his passion, and death, and resurrection from the dead, and return into the heavens, and his future second appearing, wherein he is to come with glory, to judge the quick and the dead, and to recompence to every one according to his works, we Offer to thee, our King, and our God, according to his constitution, this bread, and this cup: giving thee thanks, through him, that thou hast thought us worthy to stand before thee, and to sacrifice to thee. And we beseech thee, that thou wilt mercifully look down upon these gifts, which are here set before thee, O thou God who standest in need of none of our offerings: And do thou accept them to the honour of thy Christ: And send down thy Holy Spirit, the witness of our Lord Jesus's sufferings, that *δοκῆναι* he may *shew* [or *exhibit*] this bread to be the body of thy Christ, and this cup to be the blood of thy Christ: That those that are partakers thereof may be strengthened for piety; may obtain remission of their sins; may be delivered from the Devil and his deceit, may be filled with the Holy Ghost; may be made worthy of thy Christ; and may obtain eternal life; upon thy reconciliation to them, O Lord Almighty. — We farther pray unto thee, O Lord, for thy holy church. — We farther pray to thee for me, who am nothing, who offer to thee. — We farther offer to thee for all those holy persons who have pleased thee from the beginning of the world; patriarchs, prophets, righteous men, apostles, martyrs, confessors, bishops, presbyters, deacons, subdeacons, readers, singers, virgins, widows, and lay persons: with all whose names thou knowest. We
 further

further offer to thee for this people. — For those that are in virginity and purity; for the widows of the church; for those in honourable marriage and child bearing; for the infants of thy people. — We farther beseech thee also for this city, and its inhabitants, — We farther offer to thee also for the good temperature of the air. — We farther beseech thee for those that are absent on a just cause: &c.

Let us still farther beseech God, through his Christ; and let us beseech him, on account of the gift which is offered to the Lord God: that the good God will accept it, through the mediation of his Christ, upon his heavenly altar, for a sweet smelling savor. Let us pray for this church. — And after that all have said *Amen*, let the deacon say, *Let us attend*. And let the Bishop speak thus to the people; *Holy things for Holy persons*. And let the people answer, *There is one that is Holy, there is one Lord, one Jesus Christ, blessed for ever, to the glory of God the Father: Amen. Glory to God in the highest; and on earth peace; Good will among men, Hosanna to the son of David! Blessed be he that cometh in the name of the Lord, being the Lord God who appeared to us, Hosanna in the highest!* And after that let the Bishop partake; then the presbyters, and deacons, and subdeacons, and the readers, and the singers, and the asceticks; And then of the women, the deaconesses, and the virgins, and the widows; then the children; and then all the people, in order, with reverence and godly fear, without tumult. And let the Bishop give the oblation, saying, *The body of Christ*: and let him that receiveth say, *Amen*. And let the deacon take the cup, and when he gives

c. 13.

Rom. ix. 5.
Philip. II.11.
Luc. II. 14.

Matt. xxi. 9.

gives it, let him say, *The blood of Christ, the cup of life*; and let him that drinketh say, *Amen*. And let the thirty third [34th.] Psalm be said, while all the rest are partaking. And when all, both men and women, have partaken, let the deacons carry what remains into the vestry.

Constitut.
viii. 14.

And when the singer hath done, let the deacon say, Now we have received the precious body, and the precious blood of Christ, let us give thanks to him who hath thought us worthy to partake of these his holy mysteries; and let us beseech him that it may be to us, not for condemnation, but for salvation; to the advantage of soul and body; to the preservation of piety; to the remission of sins; and to the life of the world to come. Let us arise, and, by the grace of Christ, let us dedicate ourselves to God, to the only unbegotten God, and to his Christ.—Let the Bishop give thanks. O Lord God Almighty, the Father of thy Christ, thy blessed son.—We thank thee that thou hast thought us worthy to partake of thy holy mysteries; which thou hast bestowed upon us for the intire confirmation of those things we have rightly known; for the preservation of piety; for the remission of our offences, &c.

C. 15.

Ibid.

Let the deacon say, Bow down to God, through his Christ; and receive the blessing. And let the Bishop add this prayer, and say; O God Almighty,—be gracious to me and hear me for thy names sake; and bless those that bow down their necks unto thee; and grant them the petitions of their hearts which are for their good — *eis τὰς αἰῶνας ᾧ αἰῶνι*. for ages of ages: *Amen*. And the deacon shall say, *depart in*

in peace. These Constitutions concerning this mystical worship we the Apostles do ordain for you, the Bishops, Priests, and Deacons.

A Bishop offers — a Deacon does not offer: C. 28.
but when a Bishop or Presbyter hath offered, he distributes to the People.

Those Eulogies [*consecrated parts*] which remain at the mysteries, let the Deacons distribute them among the Clergy, according to the mind of the Bishop or Presbyter: To a Bishop four parts; to a Presbyter three parts; to a Deacon two parts; and to the rest of the Subdeacons, or Readers, or Singers, or Deaconesses, one part. C. 31.

Christ offered the spiritual Sacrifice to his God and Father before his suffering, and gave it us [his Apostles] alone in charge to do this; altho' there were others with us who had believed in him. — After his ascension we offered, according to his constitution, the pure and unbloody Sacrifice. — *Stephen* [one of the Deacons] did not offer the Sacrifice. C. 46.

If any Bishop, or Presbyter, otherwise than our Lord hath ordained concerning the Sacrifice, offer other things at the altar of God, excepting corn and grapes, [for the bread and wine,] let him be deprived. About A. D. 86.
Canons of the Apostles.
3.

— And oil for the holy lamp, and incense at the time of the oblation. [Tis very doubtful whether these clauses were not added afterwards; no such ordinance appearing in the Constitutions themselves; nay the Liturgy of the Jewish Christians, who were the most likely to retain this material incense, in the VIIth Book, Chap. xxxiii. speaking only of every region of the earth's sending up the incense of prayer and supplication to God; without the least intimation 4.

mation of material incense joined thereto: and the former Canon forbidding any addition to be made to the corn and grapes.]

9. If any Bishop, or presbyter, or deacon, or any one of the catalogue belonging to the priesthood, when the oblation is over, does not communicate, let him give his reason: and if it be a just one, let him be forgiven: but if he does not do it, let him be suspended; as becoming the cause of damage to the people, and occasioning a suspicion against him that offered, as of one that did not rightly offer.

10. All those of the faithful that enter into the holy church of God, and hear the sacred Scriptures, but do not stay during prayer, and the holy communion, must be suspended; as causing disorder in the church.

46. We command that a Bishop, or presbyter, or deacon, who receives the Baptism or Sacrifice of Hereticks, be deprived. *For what agreement is there between Christ, and Belial? or, What part hath a believer with an infidel?*

About A. D.
60.
Matt. xxvi.
26, 27, 28. As they were eating [the passover] Jesus took a loaf, and gave thanks, and brake it, and gave it to the disciples, and said, Take, Eat; This is my body. And he took the cup, and gave thanks; and gave it to them, saying, Drink ye all of it: For this is my blood of the New Covenant, which is shed for many, for the remission of sins.

About A. D.
62.
Mar. xiv.
22, 23, 24. As they did eat, Jesus took a loaf, and blessed it, and brake it, and gave it to them; and said, Take, Eat: This is my body. And he took the cup; and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Covenant, which is shed for many.

And

And he took a loaf, and gave thanks, and brake it, and gave it to them, saying, This is my body, which is given for you: This do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the New Covenant in my blood, which is shed for you.

About A. D.

61.

Luc. xxii.

19, 20.

I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took a loaf: and when he had given thanks, he brake it, and said, Take, Eat: This is my body which is broken for you. This do in remembrance of me. After the same manner he took the cup, when he had supped, saying, This cup is the New Covenant in my blood: This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew [or shew ye] the Lord's death 'till he come.

About A. D.

56.

1 Cor. xi. 23,

24, 25, 26.

N. B. These are all the accounts now preserved of the original Institution of the Eucharist at the Jewish Passover, and of its original settlement in the Christian Church, that can justly claim to be Apostolical; as either written by Apostles themselves, St. *Matthew* and St. *Paul*; or by the Apostles own companions, and as taken from the Apostles own mouths, by St. *Mark*, St. *Luke*, and St. *Clement of Rome*: which therefore ought principally to be regarded by us. But because there are besides these several other passages in the known books of the New Testament that have relation to the original institution, before I proceed to other testimonies, I shall produce them in this place. The two first texts follow the accounts of the Institution in St. *Matthew*, and St. *Mark*; and the third text goes before that account in

St. Luke. And as to that larger discourse in St. John, it will be particularly considered hereafter, under the 2d Observation.

Matt. xxvi. 29. But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's Kingdom.

Mar. xiv. 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God.

Luc. xxii. 15, 16, 17, 18. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come.

1 Cor. x. 16. — 21. The cup of blessing, ὃ εὐλογοῦμεν, which we bless, is it not the communion of the blood of Christ? The loaf which we break, is it not the communion of the body of Christ? For we being many are one loaf, and one body; for we are all partakers of that one loaf. Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar? What say I then? That the idol is any thing? or that which is offered to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to Demons, and not to God. And I would not that ye should have fellowship with Demons. Ye cannot drink the cup of the Lord, and the cup of Demons. Ye cannot be partakers of the Lord's table, and of the table of Demons.

John vi. 11. Jesus took the loaves, and εὐχαριστήσας, when he had given thanks, he distributed to the disciples.
23. — Tiberias was nigh unto the place where they did

did eat bread, *ευχαριστήσαντες τῷ κυρίῳ* after that the Lord had given thanks.

N. B. This word twice here distinctly used *ευχαριστήσας*, and *ευχαριστήσαντες*, is the very same word which St. Matthew, St. Mark, and St. Paul, use in the consecration of the elements in the *Eucharist*; and whence the very name of *Eucharist* is derived. And it is to be also remarked, that it is here used, not as saying grace at a common meal, but as blessing the loaves and fishes, in order to their miraculous multiplication, for feeding about five thousand men.

Ye seek me, not because ye saw the miracle, but because ye did eat of the loaves, and were filled. Labour not for the meat that perisheth; but for that meat which endureth unto everlasting life; which the Son of Man shall give unto you: for him hath God the Father sealed. 26. 27.

Moses gave you not the [true Manna, the] true bread from heaven; but my Father giveth you the true bread from heaven. 32.

For the bread of God is he which cometh down from heaven, and giveth life to the world. [largely to ver. 51. Then upon the Jews great surprize how he could give them his flesh to eat, he leaves the allusion to his feeding the multitude, and to the manna, where there was no miraculous drink at all, and comes to an higher allusion to the Eucharist, or the eating his body, and drinking his blood in that Christian Institution.] 33.

Then Jesus said unto them, Verily verily I say unto you, Except ye eat the Flesh of the Son of man, and drink his blood, ye have no life in you. 53.

Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. 54.

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, &c.

62. What and if ye shall see the Son of Man ascend up where he was before? [till which time the Eucharist was ~~not~~ appointed to be celebrated by the faithful.]

63. It is the spirit that quickeneth; [and sanctifieth the bread and cup, and maketh them spiritually my body and blood.] the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life.

N. B. In order to understand the true meaning of the foregoing phrase *the Lord's table*, as well as for other purposes, Take here the words of the Prophets Ezekiel and Malachi; as also a few other texts of the New Testament, relating to the same thing.

Ezek. xxxix. 19, 20. Ye shall eat fat, 'till ye be full; and drink blood, 'till ye be drunken, of my sacrifice, which I have sacrificed for you. Thus ye shall be filled at my table, —

xli. 22. — The altar of wood — And he said unto me, This is the table that is before the Lord.

Mal. i. 7. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee, [it?] In that ye say, The table of the Lord is contemptible.

ver. 10. Neither do ye kindle a fire on mine altar for nought: [without hope of gain.] I have no pleasure in you, saith the Lord of hosts; neither will I accept an offering at your hand. For from the

ver. 11. rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto my name,

name, and a pure offering. For my name shall be great among the Gentiles, saith the Lord of hosts. But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible.

If thou bring τὸ δῶρον or thy gift to the altar, Matt. v. 23. and there rememberest that thy brother hath ought 24. against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. [See this explained by the Apostolical Constitutions, and by ~~Isaiah~~ also to the christian sense, pag. 6, 7. prius.]

[Ye say,] *Whosoever shall swear by the altar, it* Matt. xxiii. *is nothing; but whosoever sweareth by the gift* 18, 19. *that is upon it, he is a debtor. Ye fools, and blind; for whether is greater, the gift, or the altar that sanctifieth the gift? See Exod. xxix.* 37.

We have an altar, whereof they have no right About A.D. 62. *to eat which serve the tabernacle. [i. e. We* Heb. xiii. 10. *Christians are allowed to eat of the eucharistical sacrifice, tho' it represent a sin-offering, which was not permitted the Jews to do; as the words following imply: For the bodies of those* ver. 11, 12. *beasts, whose blood is brought into the sanctuary, by the High-priest, for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

N. B. And now, in order to illustrate the meaning and support the authority of the Liturgies in the Constitutions, as belonging to the days of the Apostles, and derived from them, I shall here produce two inestimable testimonies, in great part by me elsewhere openly published,

published, and strongly insisted on ; but still directly proper for this place also.

A. D. 69.

I Clem. § 34.

St Clement's
and St Iren-
neus's Vin-
dication of
the Consti-
tutions, pag.
12, — 19.

Let us, saith St. Clement, consider the whole multitude of his angels ; how ready they stand to minister unto his will. As saith the Scripture, *Thousands of thousands stood before him, and ten thousand times ten thousand ministered unto him : And they cried, saying, HOLY, HOLY, HOLY, IS THE LORD OF SABAOth : The whole earth is full of his glory.* Wherefore let us also, being conscientiously gathered together in concord with one another, as it were with one mouth, cry earnestly unto him : &c.

About A. D. 41.

Constit. VIII. 12. p. 402.

Thee do the innumerable hosts of Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and Powers, thine everlasting armies, adore, saying, together with thousand thousands of Archangels, and ten thousand times ten thousand of Angels, incessantly, and with constant and loud voices, and let all the people say it with them, — HOLY, HOLY, HOLY, LORD OF SABAOth : *Heaven and earth are full of thy glory : Be thou blessed for ever.* Amen.

N. B. Bishop Atterbury observed, in a Note of his on the first Epistle of Clement, which I have seen, that the passage in the 1st Column intimates this form to be as old as that Epistle, or as old as A. D. 69. His words are these. *Hanc doctrinam in conventibus Christianorum jam tum usitatam esse, hæc verba, et quæ sequuntur in-*

innuunt. These words, and those that follow them intimate, *that this Doxology was so early made use of in the Christian Assemblies:* which intimation I had myself observed also, Prim. Christ. Revived, vol. III. pag. 275, 283.

Since then these things are very evident to us, and we have been admitted to look into the depths of divine knowledge, we ought to do all things by rule which the Lord hath commanded to be done. He hath commanded that the oblations and divine service [or liturgies] should be performed at the seasons ordained; and not at all adventures, and without order; but at the seasons and hours appointed. He hath also determined, by his supreme will, where, and by whom these offices should be performed: that so all these ministrations being done after an holy manner, and according to his good pleasure, may be agreeable to his will. Those therefore who make their oblations at the seasons appointed, are acceptable and blessed. For, by following the laws of the Lord, they avoid sin. For there are peculiar offices allotted to the High-priest: A peculiar place is ordained for the Priests: and peculiar lower ministrations are appropriated to the Levites. The Lay-man is bound by the precepts which belong to the Laity. 1 Clem. §40.

Brethren, Let every one of you give thanks to God, [or celebrate the Eucharist,] in his proper rank, and with a good conscience; decently, and without transgressing the determinate rule of his ministration. Sacrifices, Brethren, are not offered every where: I mean the daily sacrifice, the vows, the sin and trespass offering; but only at *Jerusalem*; and even there § 41.

there the oblation is made not in every place neither; but before the temple, and at the altar; when what is offered hath been viewed, as to its blemishes, by the High-priest, and the forementioned subordinate ministers. They therefore that do any thing otherwise than is agreeable to his will, have death allotted for their punishment. *Consider, brethren, The greater knowledge we are vouchsafed, the greater danger shall we incur.*

About A. D. 180.

IRENÆUS'S Words.

St Clement's
and St Irenæ-
us's *Vindica-
tion of the
Constitutions*
p. 19—26.
è Pfaffii
Fragment.
p. 25,— 28.

Mal. i. 10,
11.

Apoc. v. 8.
viii. 3, 4.

Rom. xii. 1.

Heb. xiii. 15.
Here cited as
St Paul's.

THose that have attained to the knowledge of the second constitutions of the Apostles, [Those belonging to the Gentile Churches; to whom seven of our eight books of Apostolical Constitutions do appertain:] know, that the Lord hath appointed a new oblation, in the new covenant: according to that of Malachi the Prophet; *Wherefore from the rising of the sun, unto its going down, my name is glorious among the Gentiles; and in every place is offered to my name incense, and a pure oblation.* As also John saith in the Apocalypse, *Incense are the prayers of the saints,* [as in the Constitutions, pag. 15, 16. prius.] And Paul exhorts us, *To present our bodies a living sacrifice, holy, acceptable to God; which is our reasonable service.* [As in the Constitutions, pag. 14. prius.] And again, *Let us offer the sacrifice of praise, that is, the fruit of our lips.* [as in the Constitutions, pag. 7. prius.] These oblations then are not according to the [Jewish] Law; whose hand-writing the Lord hath blotted out, and taken out of the way; but

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but according to the spirit. For we must worship Joh. iv. 24.
ship God in spirit and in truth. Wherefore even
 the Eucharistical oblation is not fleshly but spi-
 ritual, and therefore *pure.* For we offer to
 God, the bread and the cup of blessing; giv-
 ing him thanks that he hath commanded the
 earth to bring forth these fruits for our nou-
 rishment. And here, when we have finished
 the oblation, we call down the Holy Spirit, that
ἀποφῆνῃ he may *show* [or *exhibit*] this sacrifice,
 and the bread; as the body of Christ; and the
 cup, as the blood of Christ: that those who
 are partakers *τῶν τῶν ἀντικύπτων* of these represent-
 ations, may obtain remission of their sins, and
 eternal life. Those therefore who make these
 oblations, in commemoration of the Lord, do
 not [thereby] approach to the Jewish ordina-
 ces; but, by ministring spiritually, shall be
 called the *children of wisdom.*

N. B. Since this last passage is only taken
 out of a fragment belonging to *Irenæus*, in a
Greek Catena, take also a parallel place of
 his own, out of his undisputed work *against*
Heresies.

Our Lord, says *Irenæus*, when he gave coun-
 sel, [or direction,] to his disciples to offer to
 God the first fruits of his creatures; not as to
 one that wanted any of them, but that they
 might neither be unfruitful, nor ungrateful;
 took that bread, which was a part of the crea-
 tion, and gave thanks, saying, *This is my body.*
 In like manner did he own the cup, which
 was derived from that part of the creation
 which belongs to us, to be *his blood*; and taught
 that new oblation which the church received from

About A. D.

170.

Irenæus adv.

Hæres.

iv. 32.

p. 12. prius.

the Apostles, and in the whole world offers to God; even to him who affords us our nourishment, as the first fruits of his gifts in the New Testament. Which Malachi, among the twelve Prophets, does thus signify beforehand: I have no pleasure in you, saith the Lord Almighty; and I will not accept an offering at your hands. For from the rising of the sun, even to the going down of the same, my name is glorified among the gentiles. And in every place incense is offered unto my name, and a pure sacrifice. For my name is great among the gentiles, saith the Lord Almighty.

Mal. i. 10,
11.

I now proceed to the remaining texts and testimonies.

About A. D.

75.
Barnabas's
Epist. § 1.

A. D. 116.

Ignatius's
Epist. to the
Ephesians,
§ 5.

§ 20.

To the Mag-
nesians, § 7.

To the Ro-
mans, § 7.

It will behove us, as he hath spoken, to come more holily, and nearer to his altar.

Let no one deceive himself, If any one be not within the altar, he is deprived of the bread of God. — He does not come together to that society where the sacrifices are offered.

Breaking one common loaf, which is the medicine of immortality; a preservative that we may not die, but live in God, through Jesus Christ: a purgative to expel evil.

Do ye all, as one man, run to the temple of God, as to one altar, to one Jesus Christ, the High priest of the unbegotten God.

I desire the *bread of God*, the *heavenly bread*, the *bread of life*, which is the flesh of Jesus Christ, the son of God. — I desire that drink which is his blood, which is incorruptible love, and *eternal life*. [These are plain allusions to the Eucharist, and to *John vi. 31, 32, 33, 34, 48*, — as belonging thereto.]

I ex-

I exhort you to continue in one faith, one preaching, and one eucharist. For the flesh of our Lord Jesus is but one; and his blood which was shed for us but one: one loaf is broken to all the communicants; and one cup distributed to them all: there is but one altar for the whole church: &c.

Let that Eucharist be esteemed valid which is under the Bishop's management, or his whom the Bishop appoints. — Without the Bishop it is not lawful either to baptize, or to offer, or to present the sacrifice, or to celebrate the love-feast.

Honour the widows that live gravely, as the altar of God.

Do nothing without the Bishops. For they are priests: but thou the deacon [or minister] of the priests. They baptize, offer the sacrifice, ordain, and lay on hands; but thou ministerest to them.

N. B. There is a remarkable passage belonging to the Eucharist in Ignatius's smaller Epistle to the Smyrneans, § 7. concerning certain Hereticks who abstained from the Eucharist, and prayer, because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of his goodness, raised again from the dead. But this being in the spurious copy only, no weight can be laid upon it, in any case whatsoever.

[Thus far go the books of the New Testament.

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11.

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[Thus far go the books of the New Testament.

About A. D. 120,

Recognitions of CLEMENT.

Book I.
§ 63.

I [*Peter*] also shewed them, that they could no other way be saved, but by hasting to that solemn form of baptism into the Trinity, which was bestowed by the grace of the Holy Spirit; and by receiving the eucharist of Christ the Lord.

VI. 51.

Peter conducted those that had compleatly received the faith of the Lord to the fountains, and baptized them: and broke the eucharistical bread together with them.

VII. 38.

Clement's mother, as the order and nature of this mystery required, was the day following baptized in the sea: and when she was come back to her lodgings, she was initiated in all the mysteries of our religion, in their order.

X. 72.

Make me partaker of the divine table.

About

About A.D. 138.

JUSTIN MARTYR's full account of the christian worship, baptism, and the Lord's supper, soon after the age of the Apostles; taken out of his first Apology, and reprinted, from the Supplement to St. *Clement's* and St. *Irenæus's* Vindication of the Constitutions: pag. 3——25. with the Notes.

§ 79. **W**E shall now declare after what manner we ^a *dedicated ourselves to God, thro' Christ*, in our renovation, lest, if we should omit this, we might seem to act insincerely in our account. As ^b many then as are

^a It is worth our observation, that this is that very Form wherein of old time the *Catechumens*, who were preparing for baptism, consecrated themselves to God, when they were dismiss'd the congregation: At which time the Deacon called aloud, among other things, to them thus: *Dedicate yourselves to the only unbegotten God, through his Christ.* Constitut. Apostol. VIII. 6. To which form Justin does not only here allude, but in another place also. Pag. 25. lin. 16. *We follow the only unbegotten God, through his Son:* And pag. 49. lin. 10. *We have despised these their Gods, (as they call them,) through Jesus Christ: but have dedicated ourselves to the unbegotten and impassible God:* and so also pag. 95. lin. 1. [GRABE.

^b We have here and afterward a full account of what were ever the qualifications for baptism in the original state of christianity; in exact agreement with the New Testament, and with the Apostolical Constitutions. See my *Primitive infant-baptism reviv'd.* [WHISTON
persuaded

persuaded by us, and do believe what we say and teach to be true, and are able to undertake to live accordingly, are instructed to ^c *fast and pray*, and to beg of God the forgiveness of their former sins; while we also do *fast and pray with them*. After which we conduct them to a place ^d *where there is water*; and there they are ^e regenerated, after the same manner of regeneration wherewith we our selves were regenerated. For this washing in the water is then done in the name of the ^f Father of the universe, the Lord God; and of our Saviour Jesus Christ; and of the Holy Spirit.

Job. iii. 3. For so did Christ say, *Unless ye be born again, you shall not enter into the Kingdom of Heaven.* (Now that 'tis impossible that those who are once born, should enter into their Mother's Wombs again, is plain to all men.) We are also told, as we have already observed, ^g by

^c Clement. Constit. Apostol. VII. 22. *Before baptism, let him that is to be baptized, fast.* [GRABE: And so was the church to fast with them before *Easter*, the only set time for baptism in the constitutions. V. 13. 18, 19. [W.]

^d No *Baptisteria* or fonts yet in churches, in the days of *Justin*; as neither is there the least sign of any in the New Testament, or Apostolical Constitutions, [W.]

^e *Regeneration*, a known term for *christian baptism*, in antiquity; but not as a bare ceremony, but as expressive of that real internal regeneration and renovation which then accompanied it among christians. [W.]

^f We may here, and all along in *Justin* every where else observe, the peculiar names, appellations and epithets of the Supreme God; such as, *The Father of the Universe: The Lord of the Universe: The God of the Universe: The Master of the Universe: The unbegotten God: The impassible God*, &c. which are so frequent in the Constitutions; but most of which are not found in the known books of the New Testament. [W.]

^g The beginning of this Text is quoted, as here, for
Isaiab

Isaiab the Prophet, by what means those that have sinned and are penitent may escape their sins. Wash ye, be clean; take away your wickednesses from your Souls; learn to do well; judge the Fatherless; do justice to the Widow. Come now, let us reason together, saith the Lord. And if your sins be as purple, I will make them as white as wool; if they be as scarlet, I will make them as white as snow. But if ye will not hearken to me, the sword shall devour you: for the mouth of the Lord hath spoken it. Isai. i. 16—20.

§ 80. Now we have learned the reason of this institution from the Apostles, and it is as follows. Because we were ignorant of our first generation, and were begotten of necessity, and deriv'd from our parents, as all other men are; and were bred up in wicked customs, and evil ways of life; in order to our deliverance from that state of necessity and ignorance, and to our entrance on that of choice and knowledge; and in order to our obtaining the remission of our former sins in the water; those that bring the person to the water, name over him (when he has chosen to be thus regenerated, and repents of his sins,) the name of the Father of the universe, and the Lord God: using no other than that bare denomination for him: (for as to a proper name for that God who is unspeakable,

christian baptism, in the Apostolical Constitutions, VIII. 8. but not in our New Testament. [W.]

^a This account of the reason of baptism, which best agrees with the Constitutions, VII. 39, &c. being here affirm'd by *Justin* to be deriv'd not from human reasoning, but from the Apostles, is so far a confirmation of the origin of these Constitutions, not from men, but from Christ by his Apostles. [W.]

ble,

ble, no one can determine it: and if any one should be so hardy as to pretend to it, he must be entirely distracted.) Now this *washing* is called ⁱ *illumination*, because those that learn these things are thereby *illuminated* in their understanding. The person illuminated is also ^k washed in the name of Jesus Christ, ⁱ *who was crucified under Pontius Pilate*; and in the name of the Holy Spirit, *who by the Prophets foretold all things which concerned this Jesus*:

§ 85. ^m After we have in this manner washed the

ⁱ This phrase of *illumination* for baptism, and *illuminated* for baptiz'd; and the reason given for it by *Justin*, imply, that the candidates were still first instructed, and then baptiz'd. Which phrases and accounts exactly agree with the New Testament, and with the Apostolical Constitutions. *Eph.* I. 18. *Heb.* VI. 4. X. 32. *Constitut.* VII. 39. VIII. 7, 13. II. 10. V. 6. [W.]

^k Read my Notes upon this ceremony of *washing* in *rom.* I. *Spicileg. Patr. sec.* II. pag. 241. and *Grotius's* comment on *Matt.* XXVIII. 19. Where he sets down, among other testimonies, a passage of the scholiast on *Horace's* first epistle, which is exceeding remarkable. *Thrice wash thy self purely; as they do who expiate themselves.* Which exactly agrees with the manner of baptism among the primitive Christians, which was done with a *trine immersion*. [GRABE.]

ⁱ This mention of our Lord's *crucifixion under Pontius Pilate*; and of the Holy Ghost, as *foretelling all things concerning him by the Prophets*; and that as parts of the baptismal solemnity, shews that *Justin* had regard to the baptismal Creed or profession, which is in the Constitutions, and wherein such things are mentioned; VII. 41: but does not confine himself to the bare form of baptism in the scripture, which has not a word of them. *Matt.* XXVIII. 19. [W.]

^m Here we see, that in *Justin's* days they still brought the person newly baptiz'd immediately from baptism, to the congregation of the faithful, and to the Lord's supper: So that confirmation, which ever preceded the communion, must have been included under baptism, as a part of that entire solemnity of initiation into christianity; person

person who is thus persuaded and submits to our doctrine, we lead him to the *brethren*, as we call one another, where they are assembled; who then begin their ^a *common-prayers*, as well for *themselves*, as for the person *newly illuminated*, and for the *whole Church* every where, *with a loud voice*; that we may be thought worthy to learn that doctrine which is true, and may be found good men by our works, and observers of the commandments; that so we may obtain eternal salvation. When we have ended these prayers, we salute one another with ^a *a kiss*. After this there is offered

as indeed it ever appears to have been in the first ages of all, according to the Constitutions. VII. 43, 44. VIII. 11, 12, 13. [W.]

^a Justin calls these *common-prayers*, because all the congregation pronounc'd them jointly with him that presided; tho' with a voice somewhat lower than his: as he explains himself a little after, pag. 131. lin. 19. in these words: *We all in common rise up, and send up our prayers*. Now what these prayers were, we may learn from the viiith book of the *Apostolical Constitutions*; where at the conclusion of the 9th chapter we read this exhortation: *Let us with a united loud Voice* (as here Justin, *with a loud voice*) *beseech God, through his Christ*. Whereupon it follows, chap. 10. *Let us pray for the peace and happy settlement of the world, and of the holy churches, &c.* But those petitions here do best of all agree with Justin's words, which we find after the middle of that chapter: *Let us pray for our brethren newly enlightened; that the Lord may strengthen and confirm them: — Let us pray one for another, that, &c. — Let us pray for every Christian soul*. And, to conclude, *Let us pray earnestly, and dedicate ourselves and one another to the living God, through his Christ*. Of which last phrase see my former note. [GRABE. And hence we may understand the meaning of the deacon's bidding prayers in the Constitutions; viz. in order at first to teach the forms to the people, till they had them by heart: after which, that way seems to have been laid aside in the church. [W.]

^a So is it also in the *Apostolical Constitutions*; where af-

to him that ^p presides over the brethren *bread*, and a ^q *cup mixed of water and wine*; who receiving them, gives praise and glory to the Father of the universe, ^r *through the name of the Son, and of the Holy Spirit*: and makes ^s *a long Eucharistical prayer* for such great blessings

ter the prayer in the 11th chapter [just as it is here] it presently follows, *And let the deacon say to all, salute ye one another with the holy kiss. And let the clergy salute the Bishop: The men of the laity salute the men: the women, the women.* [GRABE. See Rom. X. 14, 16. 1 Cor. XVI. 20. 2 Cor. XIII. 12. 1 Thess. V. 26. 1 Pet. V. 14. [W.]

^p *Προεδρος*, *The president*, which is one of the names in the Constitutions, VIII. 16. and in early antiquity for a Bishop or a Presbyter; one of which it always was that administered the Eucharist. [W.]

^q Not only *Justin*, but others of the most ancient fathers, do attest that the primitive christians offered, according to Christ's example, in his institution of the Eucharist, not only *Wine*, but *Wine and Water mixed together*. Among them is *Irenaeus*, V. 2. In my notes upon which place you may see more about this matter. [GRABE.]

^r This particular mention of the *Son and Holy Ghost* in *Justin*, even in the highest part of christian worship, together with that subordinate or ministerial manner, wherein they were therein worshipped or honoured: while at the same time the father alone had the whole solemn service most humbly and affectionately offered originally to himself, is here highly remarkable: and is in exact agreement with the Constitution Liturgy; which is for certain the noblest and most excellent form of christian devotion that ever was in the world. Nor can we but look upon this manner of address as deriv'd from the same Constitutions; because there is no warrant for the mention of the Holy Spirit either in prayers or doxologies in any of the known books of the New Testament. [W.]

^s The Gospels themselves assure us that our Saviour, at his institution of the sacrament of his body, *Took the bread, and the cup, and gave thanks*, Matt. XXVI. 26, 27. Mar. XIV. 23. Luk. XXII. 19. 1 Cor. XI. 24. and

as we have received from him. And when

blessed Mark XIV. 22. St. Paul also, 1 Cor. X. 16. makes mention of The cup of blessing which we bless: in chap. XVI. v. 16, &c. For if thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen, upon thy thanksgiving, since he understandeth not what thou sayest. Thou indeed verily givest thanks well; but the other is not edified. That therefore which Christ and his Apostles did in the celebration of this tremendous mystery, that did their successors, the Bishops of the several churches, duly observe also; as Justin expressly affirms in this period: which is exactly agreeable to the Apostles words, as to the manner wherein the priest celebrated the Eucharist, and the people answered, Amen. Justin says farther, that this celebration was done in a long form. According to what Proclus says in his treatise about the tradition concerning the divine Liturgy, or Eucharistical Service; That the Apostles themselves being sensible that the mystical celebration of the Lord's Body was matter of consolation, sang the form thereto belonging very long and largely. (Nor are we to wonder at the word Sang; for, to say no more here, what we are told 1 Cor. XIV. of Singing, will alone prove that this was not very different from the Apostolical practice:) In like manner, Chrysostom in his XXIVth homily upon the first Epistle to the Corinthians, where he comments upon the words, *cup of blessing*, introduces the Apostle as speaking in this manner: *What is here said is no small matter: for when I speak of this blessing, I lay open the treasure of the divine bounty, and recall to mind those his great benefis.* And to this character of the Apostolical blessing in Chrysostom, and in Justin of the Eucharist of the primitive christians, which here and page 24. before, he bestows on it, does that form of the Eucharist excellently agree, which we have in the *Apostolical Constitutions*, VIII. 12. From whence Justin seems also to have taken the phrase *ὡς δύναται*, *as well as he is able*: Of which presently. Afterwards indeed, as the devotion of christians grew cold, that long Form of Thanksgiving was somewhat shortened. But yet still the two principal blessings of God, our creation and redemption by Christ, with the Institution of this sacramental memorial, was ever celebrated; and thanks were rendered to God for them, in compliance with the example and injunction of our Saviour himself, who did, without question, at his last Supper imi-

he hath ended the *prayer*, and that *Eucharistical* one in particular, all the people present make an acclamation, by saying *Amen*. Now

tate the Benedictions used among the *Jews*. Now their solemn forms of blessing God in the participation of bread and wine, are thus recited by *Fagius*, in his commentary on *Deut. VIII.* *Blessed be thou, O Lord our God, King of the world, who createst the fruit of the vine.* And again, *Blessed be thou, O Lord our God, who producest bread out of the Earth;* and farther, *We give thee thanks, O Lord our God, because thou madest our fathers to inherit this desirable land, a good land and a large; and because thou, O Lord our God, hast brought us out of the land of Egypt, and hast redeem'd us out of the house of bondage, &c.* We accordingly give thanks to thee for all thy benefits, &c. In like manner then did our Saviour bless God the Father for the creation, and redemption, not only of the *Jewish Nation*, but also of the whole race of mankind, by his death; and commanded his Apostles that they should do the same in remembrance of him; and that especially they should shew forth his death, *Luke XXII. 19.* and *1 Cor. XI. 25, &c.* Hence it is that all the ancient Liturgies, as also that *English Liturgy* which was set forth in the first year of *Edward VI.* together with that prepar'd for the *Scots*, after the repetition of the words of Institution, and as it were in compliance with their last sentence, *Do this in remembrance of me;* excellently add words to this purpose; *We therefore thy servants, O Lord, being mindful of thy Son Jesus Christ, of his passion, &c.* To which Observation I shall only add this one thing, That all catholick christians, of all Ages, have concluded this sacramental benediction with those seraphick words, *Holy, Holy, &c.* It seeming but right, that those who eat angels bread, should also sing the *Hymn of angels*.

* Besides, the *Eucharistical*, *Juslin* assures us there were other prayers put up by the priest in the celebration of these tremendous mysteries; tho' he does not inform us what things or what persons they had regard to. But then we may discover what they were by the most ancient Liturgies, and in some measure by other means also. In that prayer which is inserted in the forecited place of the *Apostolical Constitutions*, and in every one of the ancient Liturgies, God is intreated, that *He will mercifully accept the oblation of the sacred symbols, and will be pleas'd to sanctify the same oblation, by sending down his Holy Spirit from heaven.*
Amen

Amen in the Hebrew tongue signifies, *so be it.* After this Eucharistical address of him that presides, and the acclamation of all the people,

And it is this form of consecrating the bread and wine, so very frequently mention'd by the fathers, which *Basil the Great* had regard to, when he mentions τὰ τῆς ἐκκλησίας ῥήματα, or the solemn words of invocation, as they are also called by *Irenæus* and others; and enumerates them among the unwritten Apostolical traditions: *De Spirit. S. chap. XXVII.* Nay indeed, it seems to me very probable, that the Apostle himself alludes to them, when *Rom. XV. 16.* he transfers these Liturgick expressions to a sacrifice improperly so called; and writes thus, *That I may be a Liturgick minister of Jesus Christ for the Gentiles; officiating, as in sacred things, about the gospel of God; that the oblation of the Gentiles may be acceptable, as sanctified by the Holy Ghost.* I shall add no more about this form of consecration, but that the same was prescribed both in the former *English*, and in the *Scotch Liturgy.* And then, as the *Jews* made it always a Matter of Conscience to recommend to God the state of *Jerusalem*, and of the afflicted *Jewish* nation, with all its members, who were under any adversity, in their prayers at festival and other solemnities, and to commemorate their patriarchs and forefathers who were deceas'd in the faith; So did the Christians observe to do the same in their prayers at the holy altar: As is exceeding plain in all the Liturgies of the antients; and in that form which we have in the Apostolical Constitutions, *VIII. 12, &c.* Which with great probability appears to be Apostolical; and is for certain exceeding ancient. Which the prayer that follows the seraphick hymn in the forecited liturgy of the church of *England* does very exactly imitate: and even that which goes before the proper preface to that hymn does follow, in good measure, at this day. [*GRABE.* See the learned *Pfaffius's* notes on the fragments of *Irenæus* above published, p. 355, &c.

That we may more clearly see whether this long eucharistical prayer here expressly mention'd by *Justin.* and plainly alluded to by *Irenæus*, l. 9. was the same with, or agreeable to that long and admirable eucharistical prayer, now extant in the Constitutions, *VIII. 12.* as *Dr. Grabe* justly allows it to be; Let us farther see in two other passages of the same *Justin* elsewhere what its contents were, from his own mouth. In the place refer'd to un-
those

those officers whom we call ^u *deacons*, distribute to every one present some of that bread and wine, and water; and carry some also to such as are absent.

der the former note by Dr. Grabe, Apol. 1. § 16. *Justin's* words are these: *We, as not ungrateful to God, do send up to him our solemn devotions and hymns, for our creation, and all the provision that is made for our health and strength; for the qualities of the various sorts of beings, and the vicissitudes of the seasons. We also send up our Petitions, that we may obtain that immortality which is by faith in him. And elsewhere, in his dialogue with Trypho, p. 260. — The bread of that eucharist, which Jesus Christ our Lord deliver'd to us to celebrate in remembrance of his passion, which he suffered for such men as are purified in their souls from all iniquity. That we may wishal give thanks to God, that he hath created the world, with all things that are therein, on the account of man; and that he hath deliver'd us from that wicked state wherein we were; and that he hath utterly destroyed principalities and powers, by him that was made possible, according to his will. All which descriptions, when compar'd with the original standard in the Constitutions, will make it evident that the form used in Justin's days, was either the very same with, or exceeding like that in these Constitutions: for which I dare fairly appeal to every honest and observing Reader. [W.*

^u Observe here, that the office of *deacons*, in the days of *Justin*, was not only to take care of the poor, as in the *Acts of the Apostles*, VI. but also to assist the Bishop or priest in holy ministrations; particularly in the distribution of the Eucharist: yet that they were not themselves to offer or consecrate; in exact agreement with the rules concerning them in the Constitutions, II. 57. III. 11, 20. VIII. 12, 28, 46. 'Tis also well worth our observation, that the elements were by them distributed here to *every one* of the communicants *singly*; which is the direct appointment in the constitutions, VIII. 13. What form was us'd at their delivery, it is not here said: but it seems to have been that in the Constitutions: where he that delivers the bread, says, *The body of Christ*: and he that receives it, says, *Amen*. He that delivers the cup, says, *The blood of Christ; the cup of life*: and he that receives, says, *Amen*, *ibid*. For as to this last part of the form, the *Amen* said by him that received the elements, which clearly refers

Now

Now this food it self is called by us *the Eucharist*: which it is ^{*} not lawful for any one else to partake of, but he that believes what we teach to be true; he that is washed in that laver which is appointed for the remission of sins, and for regeneration; and he that lives according to the laws which Christ hath delivered. For we do not receive these elements ^y as *common bread*, or *common drink*; but in like manner as Jesus Christ our Saviour was incarnate by the word of God, and took flesh and blood for our salvation; so are we taught that this food, which is consecrated by thanksgiving and prayer, appointed by his word, are the flesh and blood of this incarnate Jesus; by which food thus changed our blood and flesh are nourished. For the apostles, in those records of theirs which are called *Gospels*, have declared that Christ gave this command

to the former words, said by him that delivered them; we have the express Testimony of *Cornelius*, Bishop of *Rome*, in the middle of the third century; not only that they were deliver'd to every communicant singly, but also that this *Amen* was still the practice at *Rome* in his days. *Euseb. H. E. VI. 23. p. 245.* [W.]

^{*} Here we have the *three qualifications* for admission to the *Eucharist* in the days of *Justin*, *Faith*, *Baptism*, and a *good Life*; exactly according to the Constitutions. Particularly we here find, that no unbaptized person could ever partake of the communion: as is the Law in the Constitutions also, VII. 25. And by consequence, that the children of believing parents are to be baptiz'd among christians, as well as those that are themselves first professed to christianity; otherwise they are not to be admitted to the communion. [W.]

^y So also says *Irenaeus*, IV. 34. "The bread which is taken from the earth, upon its receiving the divine consecration, is no longer common bread, but the *eucharist*: consisting of two things; the one earthly, the other heavenly." [GRABE.]

to them: that He took Bread; and when he had given thanks, he said, Do this in remembrance of me. This is my Body. Also that, in like manner He took the cup; and when he had given thanks, he said, This is my Blood; and distributed it only to them. — As for our selves, after this we do continually put one another in mind of these things. They also that are able among us, afford assistance to all that are in want; and we converse with one another perpetually.

§ 87. And indeed in all our *oblations* we bless the maker of all things, thro' his Son, Jesus Christ, and thro' the Holy Spirit. And on

N. B. The Right Reverend the (late) Bishop of Sarum, in his Exposition of the XXVllth Article of the Church of England, p. 334. writes with great truth thus: "It cannot be denied, that in the most early ages, *Justin* and *Irenaeus* did believe such a sanctification of the sacramental elements, whereby a certain divine vertue was in them:" which *Albertinus* in his 2d book of the sacrament of the Eucharist frequently acknowledges as to more of the fathers also. Nay indeed, All of them do determine, that by the means of the sacerdotal consecration, all that divine grace, spirit, and virtue, which is inherent in the body and blood of the Lord, is sent down from heaven upon the bread and wine; and that thereupon they are called, and are, *The body and blood of Christ*: as *St. John* was called, and was *Elias* in spirit and power, *Luke* I. 17. (which is the Similitude whereby *Wicliff* illustrated this matter in his *Theses*;) or, as the Apostle, 1 Cor. XII. 27. writes, *You are the body of Christ*: and chap. VI. verse 15. *Know ye not that your bodies are the members of Christ*? In as much as the spirit of Christ resided in their bodies. *Justin* therefore believed the bread and wine to be after the same manner the flesh and blood of the Lord; and thence affirm'd that our flesh was nourished by them, on account that the sacred elements were converted into our substance. [GRABE.

2. *Justin* had hitherto describ'd the celebration of the first communion after baptism; as *Jerom* somewhere calls it. But that

that day which is called ^a *Sunday*, we have a

now he goes on to shew briefly, that the celebration of every Eucharistical sacrifice was the same. So that the foregoing Notes are to be consulted as to all the following particulars. However, there are a very few words or phrases behind, which will still deserve some remarks.

[GRABE.

² Here we see, that in the days of *Justin* there were two kinds of *Oblations* among christians; the one those of the bread, wine, and water for the eucharistical sacrifices; the other such as were for the maintenance of the poor; but that both were solemnly offered to God, with thanksgiving; and that with the distinct mention of the Father, the Son, and the Holy Spirit, as before; all in exact agreement with the Constitutions, VIII. 11, 12, 30, 40. Nor will it be fit to omit here another more full account in the same *Justin* elsewhere of the eucharistical oblation or sacrifice, which he gives us in these words: "We are, says *Justin*, (*Dialog. cum Tryph.* p. 344.) the true archierastical flock, which belongs to God: as God does himself also bear witness, saying, that in every place among the Gentiles they shall offer to me acceptable and pure sacrifices. *Mal.* I. 11. Now God does not receive sacrifices from any one but by his priests: God does therefore prevent us, and attest that all those who, through his name, offer those sacrifices which Jesus Christ has delivered to be done; I mean at the Eucharist of the bread and of the cup, which are offered in every place of the earth by the christians; are acceptable to him. [W.

N. B. *Justin* having hitherto given an account of the manner of baptism, and of that communion which accompanied the same, at what time soever it was celebrated; now proceeds more directly to give a distinct Account of the Lord's-day public worship of the faithful in his days: tho' the more briefly, as having in good part prevented himself already, by what his former Series had oblig'd him to mention before-hand. [W.

^a *Justin's* account is here plain, that ordinarily no other day but *Sunday* was allotted for the most solemn and general assemblies of christians, when the Eucharist was administered: and that it was so done every *Sunday*; and the communion receiv'd by all the faithful then present; in

F

common

common assembly of all that live in the cities, or in the country: wherein are ^b read the records of the apostles, or the writings of the prophets, so far as the time will permit. And when the ^c reader leaves off, he that ^d *presides* makes an *admonitory discourse*, and *exhorts* us to the imitation of such excellent examples. After this we all in common ^e *rise up*, and send up *our prayers*: and then, as we have said before, when we have done that prayer, *bread, and wine, and water are offered*: and he who presides also, sends up prayers and thanksgivings, ^f *as well as he is able*. And all the peo-

most exact compliance with the rules in the constitutions, II. 59. VII. 30, 36. VIII. 4, &c. [W.]

^b The first part of the *Sunday-Service* in *Justin's* days, as it is in the Constitutions also, began with the *reading the sacred writings of the Old or New Testament*. Nor does it appear that ever any other than such sacred books were read there in the first ages; all exactly according to the directions in the Constitutions, II. 58. VIII. 5. Can. 85. [W.]

^c There was, we see here, in the days of *Justin*, a church-officer, called a *Reader*, distinct from the priest and deacon; whose business it was solemnly to *read the sacred scriptures in publick*: exactly according to the Constitutions, II. 57. VIII. 5, 22. [W.]

^d After the *lessons* taken out of the *scripture*, and belonging to the *Reader*, followed in *Justin's* Time, a serious *exhortation* or *sermon*: and this preach'd by the *bishop* or *priest* that *presided*: in exact correspondence to the direction in the Constitutions. *ibid.* [W.]

^e After sermon the congregation all *stood up* on the Lord's-day, in order to begin their *Common prayer*; as is the constant rule in the Constitutions, II. 57, 59. VIII. 5, 12. (See *Mark* XI. 25. *Luke* XXII. 46.) for all Lord's-days. And 'tis remarkable, that in the former account *Justin* says nothing of this upright posture in prayer, that posture not being appointed for worship on other days in the Constitutions. [W.]

^f This phrase *ὡς δύναται αὐτῷ*, as well as he is able, is perpetually objected by the enemies of ecclesiastical ap-
ple

ple make the acclamation, by saying *Amen*. So distribution is made, and every one partakes of the consecrated elements: which are also sent to such as are ^s absent by the deacons.

§ 88. ^a Now of those that are wealthy, and disposed, every one, according to his free inclination, gives what he pleases; and what is collected is deposited with him that presides;

pointments against *stated forms of prayers*. In reply to which, learned men have said many things; which need not be here repeated by me. I only add, that *Justin* both here and above, p. 23. l. 15. where he uses the same phrase, seems to me to have had respect to those words which he that presided made use of, according to the form set down in the Apostolical Constitutions, VIII. 12. thus; *We give thee thanks, O God Almighty, ὡς ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, not so well as we ought, but as well as we are able.* Which words surely don't belong to any peculiar gift of prayer wherewith any particular person is endow'd; but to the general ability of giving thanks to God. [GRABE. And since *Justin* only twice uses the phrase, and the Constitutions twice, and no more, and both upon the very same occasions, this conjecture of Dr. Grabe's is highly probable; and thence 'tis also highly probable those very Constitution forms of prayer were used by the church in the days of *Justin*. *Just. Apol. I. § 16.* with *Constitut. VIII. 40.* *Just. Apol. I. § 87.* with *Constitut. VIII. 12.*

§ This sending of part of the Eucharist to those that were *absent*, is agreeable enough to the rubrick, as we call it, or to the direction in the Constitutions; which is this, *To carry what remains of the consecrated elements, into the vestry, after the service was over: and agreeable to the petition put up in the celebration itself, for such as are absent on a just cause, as if they were esteemed a part of that congregation also.* [W.]

^a This full account of the *oblations for charity* is so near to the very words of the Constitution-rule, about the same as deserves peculiar remark. Hear the parallel words of those Constitutions, which are these, II. 25. *Let the bishop dispense in a right manner the free-will-offerings, which are brought in on account of the poor, the orphans, the widows, the afflicted, and strangers in distress.* [W.]

and he it is who affords assistance to the fatherless, and to the widows, and to those that either by sickness or otherwise are in want, and to such as are in bonds, and to the strangers that sojourn among us; and in general, he it is who is the guardian of those that are in poverty.

§ 89. Accordingly we all in general hold our assemblies on *Sunday*. Since it is that first day [of the week] whereon God changed the darkness and the matter, and made the world: and the very same day did our Saviour Jesus Christ rise again from the dead. For they crucified him the day before *Saturday*: and ¹ on the

(1) These last words of *Justin* are exceeding remarkable, and in the highest degree worthy of our regard: viz. That the foregoing account of the Christian worship, baptism, and the Eucharist, which *Justin* had been recommending to the consideration of the Emperors and Senate of *Rome*, and which, as we have seen, is all along contained most exactly in the Apostolical Constitutions, and but little of it is so much as mention'd in the known books of the New Testament, declares what was not deriv'd from human, no not from *meer Apostolical* appointment; but was taught by *Jesus Christ himself*: and that not before, but after his Resurrection: in the most surprising agreement with the whole purport of those Constitutions; which profess to be deriv'd by the Apostles from Christ, in the same manner, and at the same time also. [V. 7, 19. See *Matth XXVI. 18, 19, 20. Acts I. 3.*] I add, that what *Justin* here says, is also confirm'd by a parallel place in *Tertullian*; and that in words very agreeable to these before us: *Christ*, says *Tertullian*, Apologet. p. 22. continued with some of his disciples in Galilee, a region of Judea, forty days; teaching them that they were to teach others. After which, when he had ordained them to the office of preaching through the world, he was taken up to heaven in a cloud. And *St. Cyprian* has almost the same words, *De Idol. Vanit.* Nor will it be improper to add here some more testimonies to the same purpose. The first shall confirm the sacred authority of the baptismal Re- day

day after Saturday, which is "Sunday, when

nunciation and Profession; which are omitted in Justin's brief account, tho' indisputable in all other antiquity; and that in confirmation of the Constitution form also. For these are Tertullian's words: *That no one may think, that what I say is only by way of inference or human reasoning, I will have recourse to the PRINCIPAL AUTHORITY, which is that of our sealing in baptism; when we are entered the water, and do profess our Christian faith, in legis sue verba, in the words of the Christian law, we openly declare with our own mouth, that we renounce the devil, and his pomp, and his angels.* De Spect. § 4. Whence it appears plain, that that baptismal Renunciation and Creed, even for the main as now in the Constitutions, which yet is no-where in the known books of the New Testament, was then the PRINCIPAL AUTHORITY among Christians, and look'd upon to be the *very words of the Christian law itself*: and elsewhere, speaking of the same baptismal Creed or Profession, which he thrice sets down as *the rule of truth or faith*, and all in agreement with that in the Constitutions; *We readily, says he, shew our prescription to the corrupters of our religion; that rule of truth, which came from Christ; and has been transmitted down by his Companions.* Apolog. § 47. And again, *This rule, as shall be proved, was instituted by Christ,* De Præscript. § 14. And again, in the same book, § 37. *If we walk according to that rule [of faith] which the church has deliver'd from the Apostles; the Apostles from Christ; and Christ from God.* And in another place more generally, *We are not at liberty to introduce any practice according as we please, nor to chuse what any one else has introduced as he pleased. We have the Apostles of our Lord for our authors; who did not themselves chuse or introduce any thing as they pleas'd; but faithfully deliver'd that discipline to the nations which they received from Christ.* [*Now, the words to the Nations or Gentiles; for to them are our Constitutions address'd, Præf.*] De Præscript. § 6. And elsewhere: *In the first place I lay down this; that there was one certain rule appointed by Christ, which the nations [N. B.] are bound to believe; and are therefore to search for, that when they have found it, they may believe it. Now of one certain rule, the inquiry cannot be infinite, Thou must seek till thou hast found: and must believe after thou hast found. Nor hast thou any*

" be

" *he had appeared to his Apostles and Disciples,*

thing to do farther, but to keep what thou hast believed; while thou withal believest this, that thou art not oblig'd to believe any thing else: and by consequence to seek for nothing else, when once thou hast found and believed what was appointed by him; since he does not command thee to seek for any thing else, but for what he has appointed. *De Præscript. § 9.* and afterwards. Here we take the rise of our Præscription: That if the Lord Jesus Christ sent any to preach, we are not to receive any preachers besides those whom Christ appointed: Since *no one knows the Father but the Son; and he to whom the Son reveals him, Luke X. 22.* Nor does the Son seem to have reveal'd [his doctrine] to any others, but to those Apostles whom he sent to preach; and certainly to preach that which he had reveal'd to them. But then, what it was they preached; *i. e.* what Christ reveal'd to them, I shall here undertake to shew, that it ought not otherwise to be now sought for, than from those very churches which the Apostles themselves founded: and from their preaching to them, both by word of mouth, as we say, and afterward by their *Epistles*. [Note, the *Gospels* are here omitted by *Tertullian*; as not at all containing what was then called the *preaching of the Apostles*. *Constitut. VI. 11.*] If this be so, it is thence certain, that every doctrine which agrees with the Mother-churches, the origins of faith, is to be esteemed true; because they, without question, do retain that doctrine which the churches receiv'd from the Apostles; the Apostles from Christ; and Christ from God: And that every doctrine is before-hand to be esteem'd utterly false, which is opposite to that truth of the churches, and of the Apostles, and of Christ, and of God, *etc. § 21.* And again, *We walk in that rule which the church delivered from the Apostles, the Apostles from Christ, and Christ from God. § 37.* Thus also *St. Cyprian*; [Epist. ad Cæcil.] Altho' I know, *says he*, that a great part of the bishops, who by divine favour are set over the churches of the Lord, do retain the *rule of evangelical truth*, and of the *tradition of the Lord*. Nor do regard any *human and novel institution*, but keep close to what Christ both commanded and practis'd; yet because there are some who, either out of ignorance, or simplicity, in the consecration of the cup of the Lord, and distribution of it to the Laity, do not do what Jesus Christ,

" *he*

“ be taught them these things, which we also have
 “ recommended to your consideration.”

Now the oblation of fine flour, which was delivered to the *Jews*, to be offered for such as were to be cleansed from their leprosy, was a type of that bread in the Eucharist, which Jesus Christ our Lord delivered to us, to do in remembrance of that passion of his, which he suffered for such as have their souls cleansed from all the wickedness of men. That we may withal give thanks to God, that he hath created the world, with all things that are therein, on the account of man; and that he hath delivered us from that wicked state wherein we were; and that he hath utterly destroyed principalities and powers by him; and that he was made passible, according to his will. Whence it is that God speaks of us, as I said † before; in *Malachi*, one of the twelve Prophets; *I have no pleasure in you, saith the Lord:*

About A.D.
 150. Dial.
 cum Tryph.
 Edit. Jebb.
 pag. 119,
 120.

† pag. 32.
 Mal. l. 10,
 11.

our God and Lord, the *Author and Teacher of this Sacrifice*, did and taught, [i. e. mixing wine with water;] I thought it would be but a piece of religion, and necessary for me to write this letter to you, about that matter; that so in case any one be still entangled in that error, he may perceive the truth, and may return to the *root and origin of the Lord's tradition*, &c. [largely and fully: See the whole epistle. He has also many other remarkable passages elsewhere to the same purpose; and that in the case of those rules which are only in the Constitutions, as well as those that are also in the New Testament.] Nay, *Polycrates*, bishop of *Ephesus*, one much older than *Cyprian*, or even *Tertullian*, [*Euseb. H. E. V. 24.*] when he speaks of that *first* traditionary rule for the Observation of *Easter*, which was in *Epiphanius's* copy of the Apostolical Constitutions, but is not at all in the known books of the New Testament, calls obedience to that rule, *observing Easter according to the Gospel, without any transgression*: and following the rule of faith: and an instance of obedience to God rather than to Men.

neither

neither will I accept an offering at your hands. For from the rising of the sun, even unto its going down, my name is glorified among the gentiles: and in every place incense is offered unto my name, and a pure offering. For my name is great among the gentiles. Now he foretold this at this time concerning those sacrifices which should be offered by us gentiles, in every place; that is concerning the bread of the Eucharist, and in like manner concerning the cup of the Eucharist; and that we should glorify his name, and you should profane it.

PAG. 339.
340.

Mal. I. 10.

God himself bears witness to us, that we are that true stock of High priests which belongs to God, saying, that *In every place among the gentiles they shall offer to me acceptable and pure sacrifices.* Now God does not receive sacrifices from any one, but by his priests. God does therefore prevent us, and attest, that all those who, through his name, offer those sacrifices which Jesus Christ hath delivered to be performed, I mean at the Eucharist of the bread, and of the cup, which are offered in every place of the earth by the Christians, are acceptable to him. — Now that prayers and thanksgivings, offered by worthy persons, are the only perfect and acceptable sacrifices to God, I do also agree. For they are the only ones which the Christians have received to offer; and that in remembrance of their food, both dry and liquid. In which a memorial is made of that passion, which the son of God suffered, by the permission of God.

IRENÆUS.

I R E N Æ U S.

See his famous fragment, and his parallel famous passage already produced: pag. 24, 25, 26. *prius*.

THE *Valentinians* said, that when we [Ca-
tholicks] say in our Eucharistical thank-
giving, *eis aiōnas τῶν αἰώνων* to æons of æons; About A. D. 170. Of Heresies J. 5.
i. e. to ages of ages; we denote these *Valenti-*
nian æons. [This is the very form with which
the final eucharistical thanksgiving and prayer
ends in the *Constitutions*, VIII. 15.]

— Because the church offers to God *Al. IV. 33.*
mighty, through Jesus Christ, he saith well—

In every place also incense is offered to my name, Mal. 1. 11.
and a pure sacrifice. Now *Incense* is the prayers
of the saints, says *St. John*, in his *Apocalypse*. Apoc. V. 8. VIII. 3. 4.

The church's oblation therefore, which the
Lord taught us ought to be offered in all the
world, is esteemed by God to be a pure sacri-
fice; and is accepted by him. Not that he
wants a sacrifice from us; but that the offer-
er is honoured in his gift, if that gift of his pag. 12. prius.

be accepted. For the honour and affection
we bear towards a King is demonstrated by
such a gift. Which when our Lord would
have us offer, with all simplicity, and inno-
cence, he thus exhorts us, *When therefore thou*
bringest thy gift to the altar, and there remem-
berst that thy brother hath ought against thee,
leave thy gift before the altar, and go first, and
be reconciled to thy brother; and then shalt thou
come and offer thy gift. — 'Tis not the kind
of oblations that is rejected, for there were
oblations under the *Jewish Law*; and there are
oblations under the *Christian Law*. There
were sacrifices in the former people, and there

are sacrifices in the church. But the circumstances are alone altered: because now the oblation is made by men at liberty; and not by those that are in bondage.—Since therefore the church offers with simplicity, her gift is justly esteemed a *pure sacrifice* with God—

But how will it appear to them that the Eucharistical loaf is the body of their Lord, and the cup his blood, if they do not confess him to be the son of the Creator?—How can they say, that this flesh will be destroyed, and will not partake of life; since it hath been nourished by the body and blood of the Lord? Either then let them change their doctrine; or let them leave off to offer the forementioned elements. As for our doctrine, it agrees to our Eucharist, and our Eucharist confirms our doctrine. For we offer to God what is his own; and declare, in congruity thereto, That we have fellowship with him, and are united to him, and profess the doctrine of the resurrection of the flesh and spirit. For as the bread, which is derived from the earth, after it hath received the sacred invocation [to God the Father, for the sending down his Holy Spirit:] is no longer common bread, but the Eucharist; composed of two things, the terrestrial part, and the heavenly part: so is the case of our bodies, upon their having been made partakers of the Eucharist: which are then no longer corruptible, but have the hope of an eternal resurrection. Now we offer to him, not as to one that stands in need of our oblations; but as returning thanks to his Majesty, and sanctifying his Creature.—He would have us offer our gift frequently, and without intermission at his [heavenly] Altar.

There

Joh. vi. 54.

pag. 12.
prius.

There is therefore an *Altar* in the heavens: pag. 13 prid.
 (for thither are our prayers, and our oblations
 directed :) as also a *Temple*; as *John* saith in his
Apocalypse: *And the Temple of God was opened:*
and a Tabernacle: For behold, saith he, *the Ta-* Apoc. XI. 19.
bernacle of God, wherein he will inhabit with XXI. 3.
men.

With what justice could our Lord, if he Iren. IV. 57.
 had been the Son of another Father from the
 Creator, take that bread which belonged to
 this creation of ours, and confess it to be his
 body? Or take the mixture in the cup, and
 affirm it to be his blood? The *Ebionites*, [that
 used water alone in the Eucharist,] reject the
 mixture of the heavenly wine; and will be no
 more than the water of this world; as not
 taking God into their mixture: &c. V. 1.

Now because we are Christ's members, and C. 2.
 nourished by that creature of his which he
 affords us; while he makes his *Sun to arise*, and
sends his rain as he pleases; he confessed that Matt. V. 45.
 cup which was derived from this creation, to
 be his *own blood*; by which he augments our
 blood: and he affirmed that the bread was his
own body; by which he augments our bodies.
 When therefore that mixed cup, and that
 made bread hath received the word of God,
 and are become the Eucharist of the blood and
 body of Christ; and the substance of our flesh
 is augmented and supported by them; How
 can they say, that the flesh is incapable of
 receiving that gift of God which is eternal
 life? since that flesh hath been nourished by
 the body and blood of the Lord? — Which
 is nourished by that cup which is his blood,
 and augmented by that bread which is his bo-
 dy? ~~or not~~ These elements, when they receive

the word of God, become the Eucharist; which is the body and blood of Christ.

Fragn. pag.
466.

The Presbyters [or Bishops] that were before *Victor*, sent the Eucharist to other Presbyters [or Bishops.]

Of the *Ancient Liturgies*, commonly so called.

THESE ancient Liturgies, tho' all of them have been in some parts interpolated by later ages, as the Learned very well know; and so are not of equal authority with the original Liturgies in the eighth book of the Apostolical Constitutions; ^{especially by Jews, & especially in the Acts & Gentiles.} which, by a kind of miracle of providence, have escaped almost all suspicion of such interpolation; yet are they little different one from another in many parts of this administration of the holy Eucharist, and those as used in the most remote churches, even from *Mesopotamia*, and *Malabar* in the east, to *Rome* and *Milan* in the west; and from *Constantinople* and *Armenia* in the north, to *Carthage* and *Ethiopia* in the south; and this from the earliest remains of that celebration any where extant, and in all the languages wherein we can find it hath been celebrated. These Liturgies are, in their own nature so peculiarly fit to be consulted on this occasion, that I shall here repeat in *English* what I long ago published out of several of them in their originals; together with some additions and improvements: and shall again recommend them to the Christian Readers serious consideration. These extracts will contain the principal parts of eight old Liturgies, or their forms of consecration of the Eucharist;

Eucharist; I mean such as are found in *Ambrose*, and the *Roman Canon of the Mass*, in the two Ethiopick Liturgies, in those ascribed to *James*, to *Mark*, to *Basil*, and to *Chrysostom*; with the testimonies of *Proclus*, Patriarch of *Constantinople* in the fifth; and of the sixth general Council in *Trullo* in the seventh Century, relating to these Liturgies. I shall first set down the general Testimonies; and then the extracts out of the Liturgies themselves; in order to their being compared with that in the Apostolical Constitutions. *Proclus's* Account is this.

There have been many, and those different one from another, among the successors to the Apostles, the pastors and doctors of the church, who have delivered down to the church in writing the exposition of the mystical divine service, [or Liturgy.] Among the first and principal of which is the blessed *Clement*; who was the disciple and successor of the chief of the Apostles, [St. Peter:] who wrote it as the holy Apostles suggested it to him. After him there was *James*, the Apostle, who obtained the lot of the church of *Jerusalem*, and was the first Bishop of that church; and was ordained by Christ himself, the first and the great High priest of God. After him was *Basil* the Great; who cut this office short, and delivered it to be said in a briefer manner: Because the Apostles, after the ascension of our Saviour into heaven, but before they were dispersed over the whole earth, and while they were all together, betook themselves to daily prayers: [as in the Constitutions, VIII. 35,—39.] And as they found that the mystical sacred service about their Lord's body was very comfortable,

About A. D.
440.
Prim. Chr.
Reviv'd,
Vol. IV.
p. 613, 614.
Ex Traditione Divinae
Massæ,
p. 580, 581.

fortable, they sang it after a very copious manner; [as in the Constitutions, VIII. 12, — 15. pag. 398 — 406.] In these methods therefore they waited for the coming down of the Holy Ghost; that by his divine presence ἀποφάνη ἡ ἀναδείξῃ, he might *show* and *exhibit* that very bread, and wine mixed with water, that lay ready for this holy service, to be the body and blood of our Saviour Jesus Christ. On which account the divine *Basil* made use of a method proper for the cure of the ill disposition of the people; and ordered it still to be celebrated in a shorter form. And in no long time after him, our father *John Chrysostom*, cut off much more of it; and ordained that the celebration should be still shorter, lest men should, by little and little, depart from this Apostolical and Divine Tradition. — So far the Patriarch *Proclus*.

Now hear the Sixth General Council in *Trullo*.

About A. D.
680.
Can. xxxii.

James, who was the brother of Christ, our God; and was the first who had the throne of the church of *Jerusalem* intrusted to him: And *Basil*; who, when they delivered this mystical divine service to us in writing, appointed us to celebrate this part of divine service of the cup, with water and wine.

Hear now *Ambrose's* account of this consecration of the Eucharist at *Milan*, towards the conclusion of the IVth Century.

About A. D.
380.
Ambros. de
Sacrament.
iv. 5, 6.

The priest saith, Make this oblation to be an approved, a reasonable, and an acceptable oblation; which is a figure of the body and blood of our Lord Jesus Christ; who, the day

day before he suffered, took bread, in his holy hands ; and looking up to heaven, to thee, O holy Father, almighty, eternal God, he gave thanks, he blessed it, he brake it ; and when he had broken it, he delivered it to his Apostles and to his Disciples, saying, *Take and eat of this all of you : For this is my body, which shall be broken for many.* In like manner he took the cup, after they had supped, the day before he suffered ; and looking up to heaven, to thee, O holy Father, almighty, eternal God, he gave thanks, he blessed it, and delivered it to his Apostles and Disciples, saying, *Take and drink of it all of you, for this is my blood.* — And the priest says, We therefore being mindful of his most glorious passion, and resurrection from the invisible world, and his ascension into heaven, do offer to thee this immaculate sacrifice, this reasonable sacrifice, this unbloody sacrifice, this holy bread, and cup of life eternal. And we beseech thee, p. 26. priest. and pray to thee, that thou wilt receive this oblation on thy sublime altar, by the hands of p. 13. priest. thy angels ; as thou didst vouchsafe to receive the gifts of thy righteous child *Abel* ; and the sacrifice of thy Patriarch *Abraham* ; and that which thine High-priest *Melchisedek* offered to thee.

Take now that Consecration out of the *Canon of the Roman Mass* ; not much later than the former in *Ambrose*, and very much resembling it. It is this.

We beseech thee, O Lord, that thou wilt mercifully accept this oblation of our service, About A.D. 400. and of the service of all thy family ; and dispose our days so, that we may live in thy Missale Romanum, p. 282, 283, 284. peace ;

peace ; and give command, that we may be delivered from eternal damnation, and may be numbered among the flock of thine elect, by Christ our Lord. Amen. — Which oblation do thou, O Lord, vouchsafe to make a blessed, an approved, an effectual, a reasonable, and an acceptable oblation ; that it may become to us the body and blood of thy dearly beloved Son, our Lord Jesus Christ, who, the day before he suffered, took bread, in his holy and venerable hands ; and lifting up his eyes to heaven unto thee, O God, his Father almighty ; and giving thanks to thee, he blessed it, and brake it, and gave it to his disciples, saying, *Take and eat of this all of you : This is my body.* In like manner, after he had supped, he took this glorious cup into his holy and venerable hands : and giving thanks to thee, he blessed it, and gave it to his disciples, saying, *Take it, and drink of it all of you : This is the cup of my blood of the new and eternal covenant, the mystery of faith, which shall be shed for you, and for many, for the remission of sins. As often as ye do this, ye shall do it in remembrance of me.* Whence we, O Lord, thy servants, as well as thy holy people, being mindful of the same Christ, thy Son, our Lord ; both of his blessed passion, and of his resurrection from the invisible world ; as also of his glorious ascent into the heavens ; do offer unto thy sacred Majesty of thine own gifts, and what thou hast bestowed upon us, a pure sacrifice, an holy sacrifice, an immaculate sacrifice, this holy bread of life eternal ; and cup of everlasting salvation. Upon which do thou vouchsafe to look with a propitious countenance ; and to accept them ; as thou didst vouchsafe to

to accept the gifts of thy righteous child *Abel*; and the sacrifice of our Patriarch *Abraham*; and that which thy High-priest *Melchisedech* offered to thee, for an holy sacrifice, an immaculate sacrifice. We humbly beseech thee, Almighty God, that thou wilt command these things to be carried, by the hands of thy holy Angel, unto thy sublime altar, in the presence of thy divine Majesty: that so many of us as are partakers of this altar, and shall have received the most holy body and blood of thy Son, may be replenished with all heavenly benediction and grace; through the same Christ our Lord. *Amen.*

Take now the *Ethiopick* Forms of Consecration (for we have two of them) out of *Ludolphus*, in his Commentary on his History, in these words.

1. *Jesus Christ took bread, and gave thanks, Aben A. D.*
and said, Take, eat; this is my body, which is ^{350.}
broken for you. In like manner he took the cup _{p. 325, 326}
also, and said, This is my blood which is shed for
you; when ye do this, ye shall do it in remem-
brance of me. Being mindful therefore of his
 death, and resurrection, we offer to thee this
 bread and this cup; giving thee thanks that
 thou hast rendered us worthy to stand before
 thee, and act as priests to thee. Humbly be-
 seeing thee, that thou wilt send thine Holy
 Spirit upon the oblations of this church; and
 that thou wilt also bestow upon all those, who
 partake of them, that they may be holy; that
 they may be filled with the Holy Spirit, and
 may be confirmed in the truth of the faith;
 that they may celebrate and praise thee in thy

H

Son

Son Jesus Christ ; In whom be praise and dominion to thee, in the holy church, both now, and always, and for ever and ever. *Amen.*

[*N.B.* This form is almost a direct translation of the parallel form in the Constitutions.]

¶ 343. 344.

2. *In the same night that they betrayed him, he took a loaf, into his holy, and blessed, and undefiled hands, and gave thanks, and blessed it, and brake it, and gave it to his disciples, saying, Take, eat; this bread is my body, which is broken for you, for the remission of sins. And when you shall do this, do it in remembrance of me. Likewise after they had supped, thou didst mix a cup of wine, and give thanks, and bless it, and sanctify it, and didst give them thy true blood which is shed for our sins.* Now therefore, O Lord, we are mindful of thy [his] death, and resurrection ; and trust in thee, and offer to thee the bread and the cup : giving thanks to thee, to thee alone, who art the God our Saviour from the beginning of the world. For thou hast commanded us, that we should stand before thee, and minister to thee as priests. Wherefore we thy servants beseech thee, O Lord, and put up our supplications to thee, O Lord, that thou wilt send thy Holy Spirit and virtue upon this bread, and upon this cup ; that he may make them the body and blood of our Lord and Saviour Jesus Christ, for ever and ever.

Take now the same Form of Consecration out of the Liturgy ascribed to St. *James.*

We sinners, being mindful of Christ's life-giving sufferings, his saving cross, and death and burial ; and his resurrection from the dead
the

the third day; and his return into the heavens, and his session at the right hand of God his Father, and his second glorious and tremendous appearance, when he shall come in glory, to judge both the quick and the dead; when he will render to every one according to his works. We offer to thee, O Lord, this tremendous and unbloody sacrifice. Have compassion upon us, O God, according to thy great mercy; and send out upon us, and upon these gifts that are set before thee, thy most Holy Spirit. Send down that most Holy Spirit of thine, O Lord, upon us, and upon these holy gifts, that are set before thee: that he may come, with his holy and good and glorious presence, and sanctify them, and make this bread to be the holy body of thy Christ; and this cup to be the precious blood of thy Christ: that they may be to all those that partake of them for the remission of sins, and for the life everlasting, for the sanctification of their souls and bodies, and for their fruitfulness in good works. [See y late Edition of this Liturgy at St. James corrected to y Clementine Liturgy of y Constitutions by an unknown author, per lot.]

Take now the like Form of Consecration from the Liturgy ascribed to St. Mark, in these words.

We shew forth, O Lord God almighty, our heavenly King, the death of thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ; and confess his blessed resurrection from the dead, in three days. We confess also his assumption into the heavens; and his session at the right hand of God his Father: and we wait for his second terrible and tremendous presence; wherein he will

come to judge the quick and the dead in righteousness, and to give to every one according to his works. We have set before thee, O Lord our God, thine own gifts, derived from thine own creatures. And we pray and beseech thee, O thou merciful and good God, that thou wilt send down from the height of thy holy place, from the habitation which thou hast prepared, out of thine infinite bosom, that Comforter, that Spirit of Truth, that Holy Spirit, that Lord, that life-giving Spirit. As also send down upon us, and upon these loaves, and upon these cups, thine Holy Spirit; that he may sanctify them, and make them perfect: And make the bread to be the body, and the cup the blood of the New Covenant of Jesus Christ, our Lord, and God, and Saviour, and supreme King: — That they may be to all of us who are partakers of them, for faith, for sobriety, for healing, for a sound mind, for sanctification, for the renovation of our soul and body and spirit, for the communion of the blessedness of eternal life, and of incorruption, and for the glorifying thy most holy name; for the remission of sins, &c.

Now follows, in like manner, the same Office, as ascribed to the famous *Basil*, the best of all the Athanasians of the fourth Century.

About A. D.
370.

We therefore, O Lord, being mindful of Christ's saving sufferings; his life-giving cross; his burial 'till the third day; his resurrection from the dead; his return into the heavens; his session at the right hand of his God and Father; and his glorious and tremendous [second] coming; We offer to thee in all things,
and

and on all accounts, thine own gifts, derived from thine own creatures. — On which account, O Lord, most holy, we also, who are sinners, but thine unworthy servants, and are vouchsafed this favour to minister to thine holy altar, are so bold as to approach to this thine holy altar; not for the sake of our righteousnesses; for we have done nothing that is good upon the earth; but for the sake of thy mercies, and bowels of compassion, which thou hast poured out plentifully upon us. And we set before thee these *ἀντίτυπα* *representations* of the sacred body and blood of thy Christ. And we put up our prayers to thee, and beseech thee, O thou most holy of all holy beings, that by thy merciful goodness thine Holy Spirit may come upon us, and upon these gifts, here set before thee, and may bless them, and sanctify them, and *ἀναδείξαι* *exhibit* this bread to be the very precious body of our Lord, and God, and Saviour, Jesus Christ: — and this cup to be the very precious blood of our Lord, and God, and Saviour, Jesus Christ: &c.

Now shall follow, in like manner, the same Office taken from the Liturgy, ascribed to *Chrysostom*; who was an author not much less ancient and famous than the former; in these words.

Being mindful therefore of this commandment of our Saviour, and of all that he did for us; his cross, his burial, his resurrection on the third day, his ascension into the heavens, his session at thy right hand, his second and glorious coming again; We offer to thee
in

About A.D.
400.

in all things, and on all accounts, thine own gifts, derived from thine own creatures. We farther offer to thee this reasonable and unbloody service. And we beseech thee, and pray thee, and offer up our supplications to thee, that thou wilt send down thine Holy Spirit upon us, and upon these gifts that are set before thee: — And that thou wilt make this bread, the precious body of thy Christ: and the contents of this cup, the precious blood of thy Christ. — That they may be to those that are partakers of them, for the purification of the soul, for the remission of sins, for the communication of the Holy Ghost, and the compleat enjoyment of the Kingdom of Heaven: &c.

Constitut.
VII. 22, —
45. VIII.
35 — 41.
Can. 85.

N. B. The foregoing remarkable testimonies of *Proclus* and of the Council in *Trullo*, which ascribes the ancientest Liturgies [and forms of devotion] to *Clement* Bishop of *Rome*, or to *James* Bishop of *Jerusalem*; to whom, and to whom alone the Constitution Liturgies, with the evening and morning prayers are therein supposed to belong; and *Proclus's* ascribing the first alterations of the same to *Basil*, and *Chrysostom* together; with the Liturgies themselves, as at present extant, though miserably interpolated; and even all the succeeding Liturgies to this very day, (of which more presently,) are all certain, standing, and evident monuments of the genuine authority of the original Apostolical Gentile Liturgy in the VIIIth Book of the Constitutions: Since, as appears by the specimens now given, and would more fully appear upon an entire comparison, they are all ultimately derived from the same; and contain,

contain, for the main, the very same Phrases, Petitions, Thanksgivings, Doxologies, Rubrics, and the like: Only with those Additions, Abbreviations, Interpolations, Distinctions, and Corruptions, which the Churches gradually admitted, upon the mighty change that was made in its faith and practice in and after the days of *Athanasius*; which very alterations are also not obscurely hinted at by *Basil* De Spirit. 21 C. 29. p. 22 himself elsewhere, as then lately brought into the Church. This matter is so evident to any who will compare these Liturgies, with the parallel branches in the Constitutions, that nothing but a kind of judicial blindness could so long hide it from the learned world.

N. B. About the Year 1717, it was that I carefully perused that admirable Book of the Learned Monsieur *Renaudot's*, styled, *A Collection of the Oriental Liturgies*, printed at *Paris*, A. D. 1716. in two Volumes Quarto. And at the same time I made the following short Extracts out of it: Which I present to the Reader, on this very proper and important occasion; and that nearly in the words wherein it was then drawn up, for my own use also; though with considerable additions and improvements.

Extracts out of the Preface.

Cardinal *Bona* writes two excellent Books concerning Liturgies.

Many [Roman] Catholics rashly censure the Orientals, in their different rites and forms.

Cassander writes learnedly about Liturgies.

A. D.

A. D. 1560. came out the elegant Paris Edition of the Greek Liturgies of St. James, Basil, and Chrysostom; with the *Missa Præsanctificationum*.

A. D. 1585. St. Mark's Greek Liturgy is published, from Cardinal Sirlet's copy.

A. D. 1595. A spurious Liturgy of St. Peter is published.

About the same time Masius publishes a Syriack Liturgy, ascribed to Basil.

Soon after this the *Missale Chaldaicum*, or Collection of Syriac Liturgies, was published at Rome; for the use of the Maronites: but not translated: With the Vulgar Armenian; translated.

A little afterward was published the Indian or Nestorian Liturgy, reformed by the Archbishop of Goa.

Lastly, A version of three Coptick Liturgies was published.

— All these, but the Armenian, are inserted in Latin, into the *Bibliotheca Patrum*; in their several editions; but most injudiciously, and with no Notes at all.

Bellarmino and Baronius weakly defend them; while many give them up as indefensible.

A. D. 1647. Goar publishes his admirable *Euchologium Græcorum*. To which nothing considerable has been since added.

The Protestants weakly follow Rivet; who writes most injudiciously against them. See also pag. 23, &c. and pag. 92, 93.

Allatius writes as weakly for these Liturgies; and gives the Protestants great advantages.

Monsieur Claude, a French Protestant, declaims against Transubstantiation; without saying

saying any thing about the old Liturgies : and does it from sordid authors. See also Vol. II. pag. 116.

Scaliger and *Salmasius* somewhat more knowing and fair ; but with no great skill in these matters.

Colbert's Oriental Manuscripts give opportunity for a more exact knowledge of the Oriental Liturgies.

The *Coptick* or *Egyptian* Liturgies have been 1100 Years in use there.

The *Missale Chaldaicum* hath been very greatly and perpetually interpolated.

Colbert's death still prevents the publication of the Oriental Liturgies in their originals.

The former versions have been very inaccurate. A new one therefore hath been now made ; all but for that published by *Masius* : [because it was well translated before.]

Three *Coptick* Liturgies are here published from their Originals, and in *Greek* : with versions of all the *Syriack* ones.

All is here done from authentick Records.

Father *Simon* not much skilled in such matters. See also pag. 77, 78.

Protestants write most weakly about them : especially some in the Northern Universities. See pag. 92.

Ludolphus not skilful, nor fair, in these Liturgick Matters.

The Consecration of the Eucharist, by calling down the Holy Ghost from God the Father, is in all the Oriental Liturgies. See Vol. I. pag. 196, 197, 238, &c. 246, 305, 339, 340, 361, 362, 537. Vol. II. pag. 88, &c. 254, 255, 369, 537, 605, &c. [See the same in the Apostolical Constitutions, VIII. 12. pag. 403,

About A.D.
370.
Lib. vi. in
initio.

404. set down already here, pag. 12. *prius*. Yet is this Form omitted in that belonging to *Milan* or to *Ambrose*, pag. 55. *prius*: and in the Roman Canon of the Mass, pag. 56. *prius*. While *Optatus* intimates that it was extant in the *African* Liturgy: as we have seen it was in the *Elbick* Liturgies, pag. 57, 59. *prius*: and in that of *Lyons*, in the days of *Irenæus*, pag. 25. *prius*. So that the Churches of *Milan* and *Rome*, and those subject to them in the West, seem the only ones that have been all along without it. It is not indeed in our present reformed Liturgy of the Church of *England*: Yet was it in its first and best Liturgy, in the beginning of *Edward VI.* as also in that prepared for the *Scots* in the days of *King Charles I.* and ought certainly to be restored in all that want it.]

Extracts out of Vol. I.

Liturgies are to be esteemed authentick, not from the names they bear; but from the ancient publick usage of Churches, pag. 2, 25, &c.

They are not contained in the [usually known] Scriptures: Nor were they committed to writings, [that were in common use,] in the first Age: but came down as Apostolical, by practice, and tradition. pag. 2, 17, 23.

Yet was there one uniform Liturgy at first in all parts of the Christian world. pag. 3, 13, 14. [This I verily believe to be true. See more of it presently.]

The Protestant Forms of Celebration of the Lord's Supper are not agreeable to that original one: and ever mutable, and without pretence to original authority. pag. 4, 13,

22. [I desire at least that the Form in the first Liturgy of the Church of *England* may be exempted from Monsieur *Renaudot's* censure. I fear the other Protestant Forms too much deserve it.]

There is no considerable difference between the Eastern and Western Liturgies compared together: pag. 4.

There were no disputes about the Liturgies in three Centuries: So they all agreed at that time. pag. 5, 16. [This fact, and its consequence, seems to me very true also.]

The oldest Liturgy of all is that in the Apostolical Constitutions: which is, at least, about the age of the Council of *Nice*: Nay, several ages before the division made in the Church by the *Jacobites*, [which happened about the middle of the fifth Century,] pag. 5, 10. vol. II. pag. 111. [Since therefore Mons. *Renaudot* had just observed, that there was one uniform Liturgy at first, every where; and that all the Liturgies agreed for three Centuries, this must of necessity be the original Liturgy itself, or agreeable to it, in his opinion: which I take, generally speaking, to be perfectly undeniable. Nor will those that consider with what concern the several Churches met in Synods, towards the latter end of the second Century, and earnestly laboured to come at the proper Apostolical Tradition about the very Time of keeping *Easter*; without once thinking they had any power to alter that Time; much less to alter the Form of celebrating the Eucharist itself, a thing of so much more importance, once suppose it possible for a Liturgy, so thoroughly attested as is that in the Constitutions, to have been framed in those

Centuries, and so early put upon the Church, by any bare human authority whatsoever.

About A.D.
190.

Pliny hints at, and *Justin Martyr* more plainly describes such a Liturgy. pag. 5, 6. [See that inestimable description of *Justin Martyr's*, pag. 29, &c. *præius*]

The Western Form of Consecration, or *Canon of the Mass*, is of great antiquity, and of principal authority: Yet was it never ascribed to any single Apostle. pag. 8. [Tis almost the same with that in *Ambrose*; and very like that in the *Constitutions*; excepting both their omissions of the principal prayer, for the Descent of the Holy Ghost, already noted, pag. 66. *præius*.]

The Eastern Churches had no written Liturgy, [commonly known,] in the days of *Basil*. pag. 9. Such things were concealed; as was the Creed of Baptism. See pag. 86, 95, 175. [and *Prim. Christ. Reviv'd*, vol. iii. pag. 130 — 149.] Indeed in the first ages of the Church, as we have shewed elsewhere more accurately, The sacred Prayers, and especially the Liturgick ones, were not [commonly] delivered down in writing; but committed to memory: as were the Lord's Prayer, and the Belief. [This is what *Renaudot* says: and I think very truly.]

There is a *Syriack* Version of the Apostolical *Constitutions* extant at *Florence*, of six or seven Books, made from a *Greek* Copy about 1000 years old. pag. 10. See Vol. ii. pag. 73, 74, and 199. [This copy is, perhaps, the greatest Christian Treasure now in the Christian World.]

Excepting
Bera's ms of
4 four Gospels
of Acha of the
Apostles pub-
lished by me in my

Although the *Constitutions* of the Apostles have a just Liturgy; yet does it never appear to have been used in any of the later Churches, since

my *Primitive New Testament* since

since the Year 500. pag. 10. [The reason is plain; that This Liturgy had not admitted those more modern corruptions and interpolations, which all the churches had then introduced. A most providential, and next to a miraculous preservation, this!]

Many things have been added to the Primitive Form in the other Liturgies, *Ad decorem domus Dei: for the greater decency of God's worship.* pag. 11, 12. [I believe our Saviour and his Apostles knew what was fit and decent in divine worship better than all the modern Churches. Nor do I believe they ever gave any power to future ages to make any alterations in such sacred and Apostolical Injunctions. I cannot indeed but esteem all such things to be branches of Popery and Antichristianism.]

A large enumeration of all the particulars, above twenty in number, wherein the several ancient Liturgies, all over the Christian world, have ever agreed, pag. 11 — 22. [Almost all which are still preserved in the Constitutions, without the later interpolations.]

Prayers for the Saints departed, was an ancient tradition in the days of *Augustin.* pag. 14. [Accordingly it is in the Constitutions, pag. 12. *præus.*]

What was *modern* might justly have been amended by the Protestants, without rejecting what was *truly ancient*: Which yet, at the Reformation, were not easily distinguished. pag. 15.

[*N. B.* These two are very wise, honest, and candid concessions made by Monsieur *Renaudot*: and well worth the consideration of all parties, particularly of the Papists and Protestants. Nor, by the way, were the Constitutions of the Apostles

Apostles published when the Protestant Reformation was first made. And tho' they were published by *Turrianus* in Greek, and by *Bovius* in Latin, while the Council of *Trent* was sitting, *A. D.* 1563. and were dedicated to their President, Cardinal *Morone* by *Bovius*, and by him honestly recommended to that Council to reform the Church according to them; yet was that Council then ready to rise, and so there was no publick notice taken of them in order thereto by that Council: No more than there has been taken by the Protestant Churches since that time. Which is indeed the true reason of the continuance of the Protestants in such a disunited State, and of the great differences and imperfections still remaining amongst them.]

Protestants and Papists both equally and grossly ignorant of the ancient Liturgy, at the Protestant Reformation; any farther than the Mass-book guided them. pag. 15.

Some old rites are not in the Liturgies: And some are omitted in even the Church of *Rome*, pag. 23.

Liturgies are often ascribed to the first founders of Churches; as in the main original: *Ex. gr.* to *Clement*, to *James*, to *Mark*, to *Thad. deus*. Or to such as abridg'd, or reform'd, or improved them: As to *Basil*, *Cbrysoftom*, *Nestorius*: But not as really and singly made by them, pag. 31, &c.

N. B. He is not an Heretick, says *Renaudot*, who denies what cannot be proved by certain authorities: Nor, if he were such, ought his Objections, supposing they have any probability in them, to be contemptuously rejected, but to be confuted. pag. 33. See Vol. II. p. 93. Very honestly spoken!

N. B. As

N. B. As to the Languages in which the Liturgy was celebrated of old, and in which it is still celebrated among the eastern Christians, we are not, says *Renaudot*, to enquire what the Church *ought* to have done; but what she *has* ever done, by an uninterrupted Practice. Accordingly, as he adds, all had their Liturgies originally in their vulgar tongues: but as those tongues degenerated, the Liturgies were every where kept in their old tongues. [This gross corruption, I confess, I formerly thought to have been peculiar to the church of *Rome*: And am very sorry to find, by *Monfieur Renaudot*, that it is so universal. 'Tis therefore high time for all these churches to leave off making apologies and excuses for this and the like unjustifiable and inexcusable Practices, and to reform them. Nor was *Renaudot*, as we see here, willing to justify this absurd Practice, notwithstanding its universality.]

‘*Αξιον, He is worthy.* The form of the people giving their votes in the election of a Patriarch, or Bishop, [as in the Constitutions VIII. 4.] *Pag.* 48. 393. 397. 410. 417. 421. 422.

Such Liturgies as these are at least as old as 400 years after Christ, and that every where. *Pag.* 50, &c. 69, &c.

The form of receiving the bread was anciently this, *The body of Christ. Amen.* [as in the Constitutions: *pag.* 13. *prius.*] *pag.* 57. 60. I. *pag.* 235. 272. 273. 279. 286. 287. 361. 534. 535. 544. II. *pag.* 81. 82. 510. *Ambros. de Sacram.* IV. 2.

Holy things, for holy Persons: [as in the Constitutions: *pag.* 13. *prius.*] *pag.* 60. 62. 264. 265. 541. 613. 614. II. 110. 114. 115. 116. The

The Eucharist was of old *sent to the sick and absent* members of the church, Nay it was given to [uncatechized] infants formerly: But now the church of *Rome* does not do so. pag. 61. 68. 69. 291. [This last corrupt Practice began in *Africa*, in the third Century. See Primitive Infant baptism reviv'd. pag. 40. 41. But as to those *Children* to whom the Eucharist was given in the Constitutions, see the 12th Observation following.]

The *Elevation* of the Eucharist but little in the east. Nay but little in the west of old. [as in the Constitutions: pag. 10. *prius*.] pag. 62. 265. 343. II. 114. 115.

The *Wine* was mixed with *Water*: [as in the Constitutions: pag. 11. *prius*.] pag. 68. 194. 195. 235. 304. 314. II. 67. 82. 611.

Great *Reverence* ever shewed to the Eucharist by Christians: [as in the Constitutions: pag. 7. 13. *prius*] pag. 69. 70. 76. 265, &c. 289. 290. 294. 357.

Publick Confession of open crimes was original; *Private Confession*, to a single Penitentiary [and of secret crimes] later. pag. 75. 176. See Dr. *Marshal's* Penitential Discipline of the primitive church. pag. 138 — 175. [Nor is this old method different from the Order in the Constitutions: II. 16. 18. 20.]

The *Oblation* spoken particularly of the bread: [as in the Constitutions: VIII. 13. pag. 405.] pag. 75. 77. 189.

Extracts out of Vol. I. Dissert. II.

IN the intire series of this sacred action, the Coptick priest does not *read* any of the Prayers out of a book; but repeats them *by heart*. Which

Which is the reason why it is ordered, in several of their Canons, that no one should be ordained who hath not gotten by heart the Liturgies; the Office for Baptism; with some other Offices. pag. 83. [See my Note on *Josephus's* Antiq. III. 2. 4.]

Those Liturgies which the *Greeks* now use, are, for the main, the *very same* that were used from the earliest ages of the church. This may be proved so easily, that nothing material can be said against it. pag. 85. [*Renaudot* can distinctly mean no earlier than the fourth Century. For *Ambrose* and *Basil*, the oldest publishers of any Parts of those Liturgies he here speaks of, lived but in that Century. Altho' he believed, and that truly, that the foundations of them all were evidently derived, in the words of a very great critick, *Ab ultima antiquitate*, from the earliest antiquity.]

The *Liturgy of St. James's* is the oldest of all those used in the latter ages. pag. 85. 89. ['Tis in good part taken out of the Constitutions: abating several gross *Athanasian* additions, hardly so old as the fourth Century.]

The next is *St. Mark's Liturgy*, pag. 92. ['Tis very like to the former.]

Balsamon's odd reasons against all Liturgies, but those of *Basil's* and *Chrysostom's*, owned at *Constantinople*. pag. 88. 89.

The old *Penances* imposed on sinners were fasting, and prayers, and almsgiving, &c. pag. [much like those in the Constitutions: II. 12. 16. 17. 18.]

Sacred Vestments. pag. 177. 178. [Like that *shining garment* in the *Constit.* VIII. 12. pag. 399.]

Communion Tables were called *Altars*, and were consecrated in the east, as other things

were; pag. 181, &c. 323, &c. [Of this term *Altar*, in the Constitutions, and elsewhere in antiquity, see the 3d Observation hereafter. But of their *Consecration*, there is nothing there, or in any very ancient author, that I know of.]

At first there was but *one altar* in a Church. pag. 182. [As in the Constitutions, and *Ignatius's Epistles*, *passim*.]

Praying towards the east. pag. 184. 227. [As in the Constitutions: II. 57. pag. 264.]

The sacred elements *honoured*, even before their *Consecration*: pag. 186. 187. [As in the Constitutions: VIII. 12. pag. 398, &c.]

Citations out of *Apostolical Canons*, such supposed in the east, pag. 184. 190. 214. 222. 283. 286. 287. [Compare these with the 85 *Apostolical Canons*, in the last chapter of the Constitutions.]

Easterns use *leavened bread* for the Communion; but the *Armenians* agree with the *Romans* for that which is *unleavened*. Altho' Cardinal *Bona* has proved, that the *Latins* also, in old time, used *leavened bread* therein. II. pag. 64. 298. 343. [Of this matter, and how it was of old, see the 16th Observation following.]

Incense used most frequently in the east. pag. 200, &c. [Of this see 18th Observation following.]

The *Psalms*, the *Gospels*, the *Epistles* of the *Apostle Paul*, with the *Catholick Epistles*, and the *Acts of the Apostles*, were of old the several parts of the Bible most frequently read in the churches: [without the *Apocalypse*] pag. 203. 210. 211. 212. [As in Constitutions, II. 57. pag. 261. and Can. 85. where the *Apocalypse* is omitted in the *Apostolical Catalogue*, because it was not written till some years after it; the Canon being made about A. D. 86. and the

the Apocalypse not written till A. D. 96. Prim. Christ. reviv'd, Vol. III. pag. 34. 73.]

The *Gospels* were read not by the ordinary Reader, but by a *Priest*, or a *Deacon*. pag. 68, 69, 70. [As in the *Constitutions*, II. 57. pag. 262.]

Our *Arabick Version* of the Scripture is not at all authentick: but the *Syriack Version* is the oldest of all. pag. 208, 209. *which Version m.*

Sermons were preached during publick Wor-ship, pag. 209. [As in the *Constitutions*, II. 57. pag. 263.]

Commemoration of the Saints departed, and *Prayers for them* at the Eucharist, was universal all over the east. pag. 214, 215. II. 97, 104, --- 108. 646. [As in the *Constitutions*: See the 20th Observation following. The rules here also are almost *verbatim* taken out of those *Constitutions*.]

The *Nicene Creed* was almost only used at the Eucharist, in the east. How it was used; and written. But originally there was *no creed* then used, either in the east, or west. pag. 219. Ec. 532. II. 72, 73. [Nor is there any Creed in this office in the *Constitutions*.]

There is at *Florence* an ancient *Syriack Copy* of a Collection of *Canons*, often quoted by *Renaudot*. II. pag. 220. III. pag. 73. 95. 272. 299. 380. 471. 491. 567. 599.

The *Kiss of peace* or *Holy Kiss* was given of old before the Eucharist. p. 222. II. pag. 76, 77. [As in the *Constitutions*: VIII. 11. pag. 398.]

The *Dismission* of the *Catechumens*, the *Illuminates*, the *Energumens*, and the *Penitents*, was of old made before the Oblation: but has been long ago disused. pag. 223. 263, 264. 356, 531. 533. II. pag. 71, 72. 437. 601. [It is in the *Constitutions*: VIII. 12. pag. 398.]

That solemn form of blessing the People; *The grace of Almighty God, and the Love of our Lord Jesus Christ, and the Fellowship of the Holy Ghost be with you all*, was the introduction to this mystical divine service of old in all the churches: says the great *Theodoret*, in the fifth Century. pag. 223, 224. 232. 317. II. pag. 77. [This is the Introduction to the Eucharist also in the Constitutions: VIII. 12. pag. 399.]

Some forms used that do not appear to have been enjoined. pag. 214. 310. [See Constitut. VII. 44.]

The *Elevation* or *Oblation* of the Elements. pag. 224. 302. 317. [As in the Constitutions, pag. 7. 10. 12. *prius*.]

The form, *Sursum corda, Lift up your hearts*, &c. was most universal. pag. 226. 338. II. 78. 604. [As in the Constitutions: pag. 11. *prius*.]

The Eucharist was received *standing*. pag. 227, 228. II. pag. 75. [As in the Constitutions: pag. 10. *prius*. See also the 16th Observation following.]

Holy, holy, holy, &c. most universal. pag. 228, 229. 360. [As in the Constitutions: VIII. 12. pag. 402.]

The recital of the *words of Institution*. pag. 232, 233. 235, 236. 248. 362. 606, 607. [As in the Constitutions: pag. 11. *prius*.]

The Consecration prayer, *Being mindful therefore*, &c. pag. 337, 338. II. pag. 86. [As in the Constitutions, &c. See pag. 12. *prius*.]

The solemn *Invocation* of God the Father, that the holy Ghost may come down and ἀποφύνη or ἀναδείξη may shew or exhibit this bread, &c. pag. 241, 242. II. pag. 96. 154. 241, 242. 261. 510, and pag. *prius*. [As in the Constitutions: pag. *prius*.]

Of

Of the *Diptychs*, or Commemoration of the Martyrs and Saints departed. pag. 296. 298. [As in the Constitutions, pag. 12. *prius*.] But that the Names of the Saints should be recited, and that, after each such recital, should be added, *Pray for us*, is not the custom of the easterns. II. pag. 94. --- 103. [Nor are these rules in the Constitutions.]

The *Lords Prayer* was used still at the Eucharist. pag. 262. ['Tis omitted in our present Copies of the Constitution Liturgy: But I suppose only by the negligence of the transcribers.]

All the Prayers in the *Roman Canon of the Mass* are, by a most ancient tradition, (confirmed by the Council of Carthage, A. D. 397. Can. 23.) directed to *God the Father* only: While in the east many of them are directed to the Son. pag. 262. [The Prayers in the Constitution Liturgy are almost intirely like those in the *Roman Canon of the Mass* in this point.]

A *Spoon* was used in the Eucharist in the east. pag. 283. [Nothing of this in the Constitutions, nor in any very ancient author.]

The communion was at first received by all in both kinds. pag. 282. 545. II. pag. 120, 121. [As in the Constitutions, pag. *prius*; and in the Canon of the Mass itself. pag. ~~12~~ *prius*.]

Mention of the *second Constitutions of the Apostles*, pag. 283. 287. 289. [They are here no other than the *Canons of Hippolytus* among the *Ethiopians*; or a brief extract out of the Apostolical Constitutions. However, in *Irenæus's* Citation above, pag. this Character plainly belongs to the Constitutions designed for the *Gentile Churches*, including almost seven of the eight Books now extant: while the seventh Book contains their *first Constitutions* for the *Jewish*

Jewish Churches, while they continued. See *Prim. Christ. revived*, Vol. III. pag. 525, 526, 543, 544, 545. and *St. Clement's* and *St. Irenæus's Vindication of the Constitutions*, pag. 22, 23.]

The Communion was received *fasting*. pag. 287, 288.

N. B. Here *Renaudot* quotes *Augustin* for saying, "That it pleased the Holy Spirit, that the Body of Christ should enter into the Mouth of a Christian before any other food." [This is a remarkable Testimony: but since we have not a syllable about it in the *Constitutions*, nor in the *Canons of the Apostles*, nor in any ancients author, that I remember, I do not know how we can depend upon it. And *Renaudot's* following words increase our suspicion about this pretended Tradition: who informs us, that the *Easterns*, who take the communion fasting, confirm this notion by such passages out of *Atbanasius*, *Basil*, *Gregory the divine*, and *Chrysostom*, as seem to be spurious. This looks as if they could not support their practice by better evidence.]

Menstruous Women were excluded from the Communion in the east. pag. 289. [We have the direct contrary to this in the *Constitutions*: and the Women's dread of coming in those circumstances reckoned an instance of *Jewish Superstition*. VI. 27. Nor have we, I believe, a word of this rule in any of the first ages.]

The *Easterns* do hardly dispute at all about the Eucharist: but are satisfied in the most plain exposition of this point of faith, and explication of this point of discipline. p. 293. 348. [And thus it is every where in the *Constitutions*;
without

without the least sign of the amazing subtilties of Transubstantiation.]

A *Thanksgiving* after receiving. pag. 295. [As in the Constitutions, VIII. 14.] ^{& Consubstantiation.}

The present place of good Souls departed was called [not heaven but] *paradise*. pag. 296, 297. [As it is not called heaven, but, in a parallel expression, the *bosom of Abraham*, in the Constitutions, VIII. 41.]

Dionysius, the spurious *Areopagite*, is esteemed authentick by the *Orientals*: and the nine orders of Angels are taken from him. pag. 298. [This strange author took a vast deal out of the Constitutions, or the practices of the church that agreed thereto; and turned them into the language of the *Athanasians*; after a pompous, romantick, and foolish manner. See *Prim. Christ. revived*, Vol. III. pag. 564 — 580.]

The Eucharist was esteemed a sacrifice. pag. 302. 317. 336. 337. II. pag. 635. 641, 642. [As in the Constitutions, *passim*. See the 5th Observation hereafter.]

The words *Σῶμα κλάμενον*, and *Σῶμα θρυπτόμενον*, or the *body broken*, were in the words of the Institution: The former according to St. Paul, 1 Cor. xi. 24. as well as the *Ethiopic* Liturgy: and the latter according to the Constitutions. pag. 11. 57. 58. *prius*.] pag. 340. 534. II. pag. 80, 81, 610.

The word *Mystery* is in the *Roman Canon of the Mass*, for the Eucharist. pag. 81. [As in the Constitutions, pag. 11. *prius*.]

In some places *one* deacon assisted at the communion; in others *many*. pag. 345. [As in the Constitutions, pag. 7. 10. 11. *prius*.]

There were greater and lesser; [longer and shorter] *benedictions*. pag. 346. [As in the Constitutions, *passim*.] Bishops

Bishops were not to be *translated* from one diocese to another; no not to be Patriarchs. pag. 364. 378. 403. 461. 464. [As in the 14th Apostolical Canon.]

Accounts of the Election and Ordination of a Patriarch of *Alexandria*, by the Bishops, Clergy, and People; and according to proper qualifications. pag. 376. 380, 381. 393, &c. 405, 406. 408. 411. [As in the Constitutions, VIII. 4. 5.]

The *Alexandrians*, says *Renaudot*, confirm this discipline of theirs, from the authority of the Apostolical Canons and Constitutions: which among them is uncontested. [This Testimony deserves a particular Regard: because the *Ethiopians*, who received the Rules about ecclesiastical affairs from *Alexandria*, in the fourth century, have ever since believed that *Athanasian* Epitome, which was put upon them for the genuine Constitutions themselves, to be part of the sacred Canon of the New Testament: and so of undeniable authority among them. See *Prim. Christ. revived*, Vol. III. pag. 545 — 557.]

No *Recommendation by Princes* was regarded, in the choice of a Patriarch. It being against the Canons of the Church. pag. 393, 394. 404, 405. [It is against the 31st Apostolical Canon.]

He was to be 50 years of age. pag. 399. [Exactly according to the Constitutions. II. 1.]

He was to be ordained upon a Lord's Day, pag. 413. 415. [As the Constitutions appoint, VIII. 4.]

He must have had inferior Orders first. pag. 413. [Of this we at present have nothing in the Constitutions; nor in any other very early author that I know of. Only *St. Paul* intimates,

timates, that a Deacon, who had behaved well in that lower office, would *procure to himself a good or better degree.* 1 Tim. iii. 13. which thing was not unfrequent in the first ages. It being common, that the first Deacon, who had been very useful to a former Bishop, was, upon his death, chosen to succeed him; and, I suppose, without passing through the intermediate degree of a Presbyter.]

The form of a Patriarch's *Ordination at Alexandria.* pag. 417. [Very like that of a Bishop, in the Constitutions, VIII. 4. 5.]

The first Deacon, by the nature of his office, began all those prayers where many joined in them. pag. 419. [Exactly according to the Constitutions; where *Δευθόμεν, Let us pray,* is always used by a Deacon: who was then never allowed directly to put up the publick prayers of the congregation to God, as we now constantly allow them to do. Our *bidding prayer* seems to be a remains of this old form; and is now frequently used by Presbyters, if not Bishops themselves: but without any warrant in the earliest antiquity.]

The new ordained Patriarch celebrated the *Eucharist*, immediately, upon his Ordination. pag. 404. [As in the Constitutions, VIII. 5.]

How the Clergy were to be *born at Alexandria*, according to the Canons, pag. 462. [Of this nothing in our Apostolical Constitutions, nor Canons, nor in any very ancient author, that I remember.]

What we call the *Apostles Creed*, as well as the *Nicene Creed*, were used in the east at the *Eucharist*. pag. 532, 533. [These Creeds being much later than the Constitutions, could not be there mentioned. Nor indeed was the

original Baptismal Creed, in the Constitutions, VII. 41. ever used, I think, in the first ages, but only in Baptism. To which alone it properly belongs: as the Constitutions shew.]

Extracts out of Vol. II.

N. B. *Many things are here the very same that have occur'd in the first Volume. Under which this has already been frequently cited also.*

BOTH the *Melchites* and *Jacobites* own their Liturgies derived from the *Apostles*. And the *Greeks* also, as to that ascrib'd to St. *James*. *Dissert. de Syriac: &c.* pag. 1. [As does that in the Constitutions ever claim to be Apostolical. Nor, for certain, could any in those earliest ages, gain a Liturgy to be received by the church, upon any less authority than what was truly Apostolical.]

The *History of Thaddeus*, and his converting *Abgarus*, and the *Edessens* to Christianity, as it is in *Eusebius*, and *Moses Chorenensis*: with the Epistle of *Abgarus* to *Christ*, and that of *Christ*, or St. *Thomas* in his name, to *Abgarus*, is attested to by all the *Oriental*s. pag. 3. II. pag. 567. 569, 570. 598, 599. See Authent. Rec. Part II. Appendix, pag. 1083 — 1123, and *Moses Chorenensis*, pag. 130. — 145.

The Office of Baptism among the *Syrians*. pag. 12. II. pag. 644. [Compare with it that in the Constitutions, VII. 39 — 45.]

Summary accounts of the *Jacobite Syriack* Liturgies, pag. 18. 49, &c. and the *Nestorian*, pag. 578, 579. among which the *Malabar*ian, pag. 568. 600, 601. [Compare with these those

those in the 7th and 8th Books in the Constitutions.]

N. B. Renaudot adds here a very wise observation of his own; viz. "That he had learned, by long experience, how hazardous a thing it is, in very obscure points, to depend too much on ones own judgment. Whereas such Notions as seem to be the most highly probable, and to be supported by no contemptible arguments, are sometimes overturned by the authority of a single book" [afterward discovered.] Which observation should make us still very tender of going by modern guesses, or hypotheses, about ancient facts, or the interpretation of ancient authors; and to do our utmost to recover and to follow all the original records that may afford light to them.

Deacons used to have fans in their hand, to drive away the flies from the communion cups. pag. 57. 80. [As in the Constitutions, VIII. 12. pag. 398.]

Sion, the mother of all the churches. pag. 94, 95. [See Constitut. VII. 37. and Prim. Christ. revived, Vol. III. pag. 15 — 23.]

The *Catholic Prayer*. pag. 110. 111. [Like the *Catholic Doctrine* in the Constitutions, VI. 13 — 18. The *Catholic Church* in the Baptismal Creed, VII. 41. and the seven *Catholic Epistles*, by us falsely translated *general Epistles*, in the New Testament.]

The manner of the Syrians receiving the communion. pag. 118, &c. [Compare this with the manner in the Constitutions, pag. 7. 13. 14. *prius*.]

Of the *Deaconesses* of the church. pag. 124, 125. [As in the Constitutions, VIII. 13. pag. 404. and c. 19. and in *St. Paul, Rom. xvi. 1.* but now not used by us.]

N. B. There are many passages in a *Syriack MS.* at *Florence*, taken out of *Ignatius's smaller Epistles.* pag. 226. 491.

Confirmation was administred together with *Baptism* in the east, and this by *Presbyters* also; with the *Chrism* in form of a cross. pag. 308, 309. 382. [Very like the directions in the Constitutions, VIII. 43, 44.]

Baptism of [uncatechiz'd] infants came late into the church. pag. 437. [Not a word about it in the Constitutions or Canons of the Apostles: nor, by consequence, the least intimation of sureties there, nor indeed in two centuries. See *Prim. Infant Bapt. revived*, throughout.]

No Liturgies ascrib'd to any but to *Bishops.* pag. 398. 471. [To whom alone the Constitutions were committed. Can. 85.]

The *Eucharist* was celebrated on the *Lord's Day*, pag. 623. [As in the Constitutions, and *Justin Martyr*, pag. 8. 10. 41. *prius.*]

Observations.

I. Permit the testimonies out of the Apostolical Constitutions, and those that immediately support them to stand first: because they are the fullest and largest accounts we have of this holy ordinance: because they are of an earlier origin than the writing of any book of our New Testament: because they are the principal authorities of all; as derived from the body of the XII. Apostles: while but one of

of the other accounts is derived directly from so much as a single Apostle, present at its Institution, I mean *St. Matthew*: and because they contain not only a brief historical account of what Christ did at the *Jewish* Passover, when he first instituted the Eucharist amongst his *Jewish* Apostles, but a compleat and large account of its several parts, and meaning, and obligation, among the Gentile Christians also: and according to which it was originally understood by the Church of the Gentiles, in and after the days of the Apostles. And we ought to note, that it was *after* Christs resurrection, and not *before*, when *All power was* Matt. xxviii. *given him in heaven and upon earth*; and when 18, 19, 20. his Apostles had a command from him *To go and make disciples of, and to baptize all the Gentiles; and to teach them to observe all things whatsoever he had commanded them.* Of which observations, this of the celebration of the Eucharist, was, for certain, one of the principal.

II. I fully allow, that our Saviour directly alludes to the Eucharist *Job. Vith.* tho' it were not then instituted, when he speaks so clearly of *eating his flesh, and drinking his blood* pag. 19, 20. prius. Nor do I know of any thing else the allusion can be made to. Nor indeed do I at all approve, either of the papists drawing transubstantiation out of it: which its conclusion intirely contradicts: or of some protestants putting a force upon the natural sense of the words, in order to avoid that popish application. *Grotius* is wiser: and justly owns the allusion In loc. here to the Lord's supper: as does *Ignatius*, pag. 26 prius. and I think all the ancients. See *Prim. Infant Bapt. reviv'd.* pag. 40, 41. Thus does our Saviour

Saviour plainly allude to the Christian Baptism which conveyed the Holy Spirit, while John's Baptism did it not. ACT. xix. 2. 3. tho' it were not then instituted, when he tells Nicodemus, that *except a man be born of water and of the spirit, he cannot enter into the Kingdom of God.* And I believe Justin Martyr and all the ancients so understood that text, as does Grotius also. Thus do I understand our Saviour, when, before the institution of the *Love feast*, or *feast of charity*, a duty now long neglected in the Christian Church, he gives his disciples this direction, *When thou makest ~~doxyn~~ an entertainment, call the poor, the maimed, the lame, the blind. And thou shalt be blessed: for they cannot recompence thee: for thou shalt be recompensed at the resurrection of the just.* And this I do by following the Apostles own exposition in their Constitutions; who expressly assure us, that Our Saviour here called the *aydenn*, or *love feast doxyn*, an entertainment. Nor dare I reject the constant exposition of the ancients, derived from the Apostles themselves, in the same Constitutions also; that when Christ said, *The days will come when the bridegroom shall be taken from them, and then shall they fast, in those days,* as ^{implying} ~~implying~~ that *passion week*, particularly the *friday* and *saturday* therein, the time when Christ the bridegroom was ^{yearly} taken from his disciples, ~~should be~~ the principal days for fasting in his religion. Which was a long time most certainly true: altho' no small part of Christendom has now very little regard to that institution, in any sense whatsoever. Modern cricks are not here so good judges of our Saviour's full meaning, as the very ancient traditionary expositions derived from the Apostles. *Resurrection pag. 15. & perhaps implying 7 May And should be so ever afterwards:*

Joh. III. 5

In loc.

Luc. xiv.
13, 14.Constitut.
II. 28.

v. 18.

Matt. ix. 15.
Mar. ii. 20.
Luc. v. 35.

A which was
certainly true
Constitut V. 19
Gospel according
to 4 Hebrews
to James & brother
of Christ
in my sheet of
Resurrection pag. 15
should be so ever afterwards:

And this in consequence of what Christ said to those his Apostles, before his death: *That the Comforter, the Holy Ghost, whom the Father would send in his name, should teach them all things, and bring all things to their remembrance, whatsoever he had said unto them.* Nor is it improbable, but many more parallel examples might be found, if any inquisitive person would take the pains to search for them. I have alleg'd a few, that have readily occur'd to me, on a very little reflection.

Joh. xiv. 26.

III. The terms *Altar*, and *Table of the Lord*, do here denote the very same thing, or a proper altar for sacrifice, both in the Old and New Testament, without any other difference, than this that the term *altar* is very frequently, and the term *table* very rarely used by the ancients. Which we have already found to be the case in the old Liturgies, and in the most primitive writers also. Nor was our great Mr. Joseph Mede able to find one single place in all the old fathers, within 200 years of Christ, where the word *τράπεζα* or *Table* was used on this occasion, but the word *θυσιστηριον*, or *Altar* perpetually. Tho' afterward the word *table* came into use also. See his excellent, and large, and judicious discourses upon this whole subject, and particularly upon the term *θυσιστηριον* or *Christian Altar*, and its distinction from *εἰδωλόν*, or *heathen altar*, in the first volume of his works. Which ought to have been better considered, before any less impartial, less learned, and less judicious writers had presumed rashly to start, or weakly to support any contradictory notions hereto relating. Nor can I devise whence that modern way of speaking

pag. 20, 21.
prior.

Mede Op.
vol. I. pag.
446. 357.
499.

pag. 13. 55.
57. prius.

speaking is derived, which calls the *Cross* on which Christ dyed, an *Altar*, and intimates that he expired on the *Altar of the cross*. Sacrifices were not slain, but *burnt, or consumed on the altar*. 'Tis true, the Constitutions, and others speak of an *heavenly altar*; but I do not remember such an expression in any of the old Liturgies, or primitive writers, as the *altar of the cross*. And since in the very same place where St. Paul mentions the *Table of the Lord*, he also mentions the *Table of Demons*, pag. 18, prius: and since, in the latter phrase, he plainly means the *altar of Demons*, he must, in the former, mean no other than the *altar of the Lord*. Especially while an *holy table* is naturally that on which an *holy sacrifice* is eaten, or consumed: which is the proper use of *Gods altar*. Who altho' he did not eat himself of those parts of the sacrifices which belonged to him, and were there set before him; yet did he consume them by that fire on his altar, which came originally from heaven for that very purpose; as is known to all.

pag. 21.
prius.

IV. In like manner the holy elements were, in the most primitive ages, perpetually called *Oblations*; and described as ever solemnly *offered* to God: and the Priest, who officiated, is still said to *offer* them to God. Nor could any one but an High priest or Priest, i. e. a Bishop or a Presbyter, ever *offer* them to him. The *Gifts* also, or *Oblations* were ordered to be solemnly set upon the altar, not by a lay person, nor by any of the inferior orders of the clergy, but by a Deacon: that so *the altar*, in our Saviors own words, might *sanctify the gift*; or let every one know that it was Gods own peculiar

cular portion, taken from his own creatures, placed before him, and set apart for him, and for the holy purposes of Religion, according to his appointment.

V. These holy *Oblations* were also most frequently called *θυσιας* or proper *Sacrifices*; as were the like *Oblations* under the Law of *Moses*: and this without the least indication that the word was used in any other acceptation than it had been used among the *Jews* under that Law. Excepting in this one point, that as *θυσιας* was derived from *θύω*, to *slay*; and so did, in the primary sense, most strictly denote a *sacrifice* that was *slain*, or a *bloody Sacrifice*; tho' it be not in its use confined to that sense neither, even in the Old Testament: To prevent any such mistake under Christianity, we are expressly and frequently assured here; that when Christ abolished all *bloody Sacrifices*, this sacrifice was not abolished: and was no other than *ἀναιμῶτος θυσία*, an *unbloody sacrifice*: just like the *Mincha* or *Meat offering*, and its *Drink offering* under the Law of *Moses*. And, by the way, this known character of the Eucharistical Oblation, that it is an *unbloody sacrifice*, strongly confutes that later very ill grounded and most absurd doctrine of transubstantiation. I mean this not only as it is joined with depriving the Laity of the cup; and excusing it by that pretence, that they still receive the blood of Christ by way of *concomitancy*; as it is included in his body, or in the bread transubstantiated into his body: but chiefly as Christ's blood is supposed really to be drunken by the Priests: In which case this *Sacrifice* is sure very far from being supposed an *unbloody*

sacrifice. While yet all the learned of that communion know very well, that the same ancient Evidence which they have that the Eucharist is truly a *sacrifice*, they have that it is truly an *unbloody sacrifice* also.

VI. We may farther observe, that solemn *Prayers* and *Thanksgivings* were so constantly joined with this *Oblation* and *Sacrifice*, and were offered up so peculiarly, at its celebration; To God the Father; through Christ, as he was an *Oblation*, an atonement, a propitiation, a sin offering, who had *redeemed us with his blood*: and in hopes of God's mercy on account of that oblation, that atonement, that propitiation, that sin offering, whereby he *redeemed us with his blood*, and in virtue of that sacrifice, here solemnly represented before God; that to *Offer*, is not unfrequently in this action of the very same importance as to *pray* to him, in the manner forementioned, as several of the foregoing examples do fully demonstrate.

pag. 12, 13.
prior.

VII. We may observe farther, that the Apostles have ordained every branch of this holy ordinance to be performed with the greatest *fear and reverence*; with the greatest *duties and devotion* towards these solemn representations of Christ's body and blood: as if at this time the communicants were approaching to the very body and blood, the very adorable person of their King, their Lord, and their Saviour. Nor was it, I suppose, any thing else that, in after times, among weak and superstitious people, so much introduced the strange notion of *Transubstantiation* it self; of the belief of which I declare I have met with no proper evidence in all that Christian Antiquity which

which I am master of, i. e. for above three centuries and an half: (much less of that far later notion of *Consubstantiation*;) as this profound reverence and devotion, together with the like reverent and devout expressions used in ancient Liturgies. While such men did not duly consider withal, that

VIII. The other occasional expressions in the same ancient Liturgies, such as that of the *Figure of the body and blood of Christ*; that of ἀντίτυπα, representations; ἀντίτυπα τὰυτα, for ἀντίτυπα τὰυτα μυστήρια; these representations, or these representative mysteries, ἀντίτυπον τῆ βασιλικῆς σώματος χριστοῦ the representation of the royal body of Christ: that reasonable and unbloody mystical sacrifice, which is performed to represent the death of the Lord διὰ συμβόλων, by signs or symbols; do by no means agree to any such gross conceptions of this matter. Nay in order to gaining a still righter notion of the most primitive language in this important case, we may observe farther,

IX. That when the most solemn part of the consecration is made here, by calling down from God the Father, his Holy Spirit, it is in order to sanctify the elements, that ἀπαφύην and ἀναδέχην, he may shew or exhibit them, instead of common bread, and wine, and water, as they were before, to be the real body and blood of Christ: as common parchment, and wax, and ink, are changed by signing, sealing, and delivering the same, into a real deed or conveyance of an estate. Now as these and these alone were the original words, so the other words ποιεῖν, and γίνεσθαι, to make the ele-

See Suicer
in voce
Συναξίς.

ments, or that they should be made the very body and blood of Christ, were not used till later ages; as still later it was ere μεταποιῆται and μεταβολα which look liker to transubstantiation came into the Church. Now what follows in the old Liturgies demonstrates, that this consecration or sanctification did not regard any such carnal transmutation of the elements; of which not a syllable farther; but the spiritual advantage of the communicants only. That those who are to be partakers thereof may be strengthened for piety; may obtain remission of their offences; may be delivered from the devil, and his deceit; may be filled with the Holy Ghost; may be made worthy of Christ; and may obtain eternal life, upon God's reconciliation to them. Accordingly when the communion is over, the communicants are directed to pray, that the Holy Mysteries just received may be to them not for condemnation but for salvation; to the advantage of soul and body; to the preservation of piety; to the remission of sins; and to the life of the world to come: and they are directed to thank God, that they had been thought worthy to partake of these holy mysteries; which he had bestowed upon them, for the intire confirmation of those things they had rightly known; for the preservation of piety; and for the remission of their offences. This is just like our Saviour's own explication of a parallel long allusion he had made in his life time, as we have already seen, to this holy Eucharist; under the allegory of eating his flesh and drinking his blood: It is the spirit that quickeneth: the flesh profiteth nothing. The words that I speak unto you they are spirit, and they are life. I Observe farther, to the same purpose,

X. That

pag. 12.
prius.pag. 14.
prius.

ibid.

pag. 20.
prius.Joh. vi. 32.
---63.

X. That *Chrysostom* and *Theodoret* are undeniable witnesses, that transubstantiation was no part of their Christian Religion in the fifth century. The former of which directly assures us, 'that the nature of the bread was not changed in the Eucharist.' And the latter, that 'after the consecration, these mystical symbols are not changed from their own proper nature; because they continue in their former substance, and figure, and form.' Both which testimonies utterly overthrow the doctrine of transubstantiation. I still observe farther, to the same purpose,

Epist. to Cæsarius.

ap. Du Pin.

pag. 33.

Suicer. pag.

1128, 1129.

1130.

XI. That the *Eulogies*, or remaining consecrated Elements, are ordered in the Constitutions to be distributed by the Deacons to all the Clergy; inferior as well as superior; women as well as men, and this in a certain proportion; and were accordingly to be sent home to their several houses also, for their food there; as were parts of the peace offerings sent to be eaten at *Jerusalem* by the priests, and their families among the *Jews*. *1 Cor. ix. 13.* They were also sent to those that were absent by reason of sickness; nay to those remote Bishops with whom the Church was in communion; and in token of that communion. Nor did this last practice cease, till the Council of *Laodicea*, about *A. D. 364*, among other bold Canons they made, forbid it; and so made way for the doctrine of the corporeal presence. For certainly these practices, which yet were derived from the utmost antiquity, were no way consistent with that doctrine of transubstantiation.

pag. 15.

prius.

pag. 43.

prius.

pag. 52.

prius.

XII. By

pag. 13.
prim.

Prim. In-
fant Bapt.
revived,
pag. 31.

XII. By the *Children* admitted to the Eucharist in the Constitutions are meant either those that had been a long time among the *Catechumens*, and *Illuminates*, and so had been publickly instructed in the fundamentals of Christianity, and then admitted to Baptism; or else those whom their Christian Parents had so instructed at home privately, and caused to be baptized. These were at first brought directly from Baptism to the communion, as *Justin Martyr* and others inform us: And being now become adult members of the church, or part of the *faithful*, were ever afterward partakers of equal privileges, and obliged to equal duties with the rest of the faithful. I observe

pag. 10. 16.
prim.

VI. 14-18.
VII. 41.

Tit. III. 11.

XIII. That by the *Heterodox* or *Hereticks* here rejected from the communion, are meant pretended Christians, who denied some of those fundamental articles of Christianity, which had been declared such by the Apostles in their *Catholic Doctrine*, and in their *Baptismal Creed*, both still extant in the Apostolical Constitutions. Such as these were really *ἀνολογιστοὶ* *persons selfcondemned*: as pretending to be of the Christian Religion, but denying what all Christians knew to be fundamental doctrines of that religion: and so could not be admitted to Christian communion. If two of our late disputants about Heresy and Hereticks, otherwise, I believe, good men, and good preachers, had vouchsafed to peruse a few chapters in the 6th Book of the Constitutions already quoted, which are supported by all Christian Antiquity, they might have easily disentangled themselves in a point wherein both of them seem quite bewildred; and seem to write like men, perfectly

ly unacquainted with any other original records of the Gospel but what their education, when they were children, had recommended to them. This case puts me in mind of one parallel to it, many years ago: where the doctrine of *Lay Elders*, or *Lay Presbyters*, which is in reality no better than a contradiction in terms; was intirely founded, I think, upon a modern Interpretation of a single text, 1 Tim. v. 17. *Let the Elders, or Presbyters, that rule well be counted worthy of double honour: especially they who labour in the word and doctrine.* Ergo, say some modern Expositors, There were other Elders, or Presbyters, who did not labour in the word and doctrine: i. e. *Lay Elders*, or *Lay Presbyters*. Of which Church-officer neither the known books of the New Testament, nor the Apostolical Constitutions, nor any of the most primitive writers, say directly one word. Only this last error, as must be confessed, proves to be so inoffensive, that it is in reality a plain approach to the truth itself: tho' its patrons seem not to have been aware of it. Since it is manifest in all Christian Antiquity, that altho' Synods were only composed of Bishops, yet did the Church-assemblies for discipline, or ecclesiastical consistories, originally admit of the Laity as well as of the Clergy; and that all the acts of it were to be exercised jointly by the Bishop, the Presbyters, the Deacons, and the whole body of the Faithful: as any one may learn from Mr. King's of Exeter (lately Lord Chancellor King's) famous Book concerning the *Constitution, Discipline, Unity, and Worship of the three first Centuries*: Part I. pag. 103 — 135.

pag. 9. 10. prius. XIV. No unbeliever, no unbaptized person, no profane scoffer at the Christian Mysteries are to be admitted to the participation of this Eucharistical sacrifice. Nay, if any one of the last sort had concealed his ungodly approach, and had unwillingly been admitted to partake of this Eucharist, it is here declared, that *be eats eternal judgement* as did some prophane and disorderly *Corinthians* in the days of St. Paul. Of whom more presently.

pag. 8. 9. 10. 41. 44. prius. XV. The *time* when the Eucharist was to be celebrated, was *on the Lord's Day*, every Lord's Day, without fail; as the principal part of Christian worship on that day: and usually upon no other day of the week beside: which was the constant standing rule of the Christian Church in the first and second centuries. When also, as we have seen, careless absenting from it, and leaving the congregation before its celebration, was to be enquired into, and punished by Ecclesiastical Censure, both in the Clergy and Laity. In the third century indeed it came to be more frequent, in some places: tho'; I think, without any direction from Christ or his Apostles. The case of the memorials of the Martyrs being only excepted: on which they were to celebrate the Eucharist, by a particular Apostolical Constitution.

pag. 16. prius.

Constitut. VI. 30.

pag. 8. 10. prius. XVI. The posture of receiving among Christian Gentiles was *standing*: because the same was the constant posture of publick worship on every Lord's Day, as well as it was between the Passover and Pentecost, the solemn times for the memorial of our Saviour's resurrection. Nor did the first Christians at all trouble themselves

selves, as our modern ages have sometimes needlessly done, with the posture in which Christ administred it, and his Apostles received it, at the *Jewish* Passover; but only observed that posture which the Apostles had delivered from Christ, for the Practice of *Gentile* Christians.

XVI. The *Bread* for the Eucharist was usually *one Loaf*; without any concern whether it were *leavened*, or *unleavened*. Perhaps it was at first *unleavened*, as the bread always was at the *Jewish* Passover: which St. Paul's Words seem to imply, *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, the Eucharistical feast on his sacrifice, not with old leaven, neither with the leaven of malice, and wickedness; but with the unleavened bread of sincerity and truth.* However, since we have no rule about this matter in the Constitutions, nor in any original record of Christianity, that I know of, we need not be at all solicitous about it. *Where there is no Law, there is no transgression.* Rom. IV. But the case is far otherwise as to the cup. For 15. I observe,

XVII. That the Constitutions, the ancient Liturgies, and most primitive writers are plain *passim* and uniform that the Cup was to be a *mixture of wine and water*, and this in memory of our Saviour's crucifixion, when he *shed out of his most precious side both water and blood*: as our church well expresses it in her form of Baptism: and that from St. John, an eye-witness: who John xix. not only relates the Fact most distinctly in his 34. 35. 37.

N

Gospel

1 John V.
6. 8.

pag. 11. 46,
47. 58. *prins.*

pag. 16, 17,
18. *prins.*

Gospel, but lays great weight upon it in his first Epistle also. Moreover the Constitutions, and other ancient Liturgies directly inform us, that Christ took the cup, and mixed it of wine and water, and sanctified it; and delivered it to them, saying, Drink ye all of this. For this is my blood which is shed for many for the remission of sins. Do this in remembrance of me. Our own Gospels, and St. Paul's Epistle to the Corinthians do also evidently imply the same. For altho' they always call the first of the sacred elements *the bread*, and so it would be thence most natural to call the other element as often *the wine*, had it then been nothing else but wine; the wine is never once mentioned at the Eucharist in our New Testament: but every one of its writers (with the rest of the ancient Liturgies, and old Authors) constantly use the same word, *The cup*, for that mixture which was in the cup: and this no fewer than ~~thirteen~~ several times: as any one may count them in the texts hereto belonging. And how it could possibly come to pass, that in so known a case, some Protestants of Geneva, and others to them belonging in England, towards the latter end of King Edward VI. should herein alter the former rule and practice of almost all the Churches from the very days of our Saviour himself, and even of the former and much better Liturgy of the church of England, composed in the beginning of that reign, which ordained both *wine and water* to be used at the communion, is almost unaccountable. If reformed Protestants claim such a power of dispensing with, and altering a known Law or Rule of Christianity, by taking away the *water* out of the cup, when it was so significant, and
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so necessary a part of its contents; and this without any authority, or almost pretence of authority for so doing, they should be very tender how they too earnestly reproach the church of *Rome*, who have rightly retained it, for taking away the intire cup itself from the Laity. Both these alterations indeed, as well as all other alterations of Apostolical Rules, being clearly and utterly unlawful and unjustifiable among Christians. What the pretence could be for such a change, I can no way devise: unless it were this; that there was not any expresse mention of the *wine and water* in our ordinary books of the New Testament: tho' its being never called *wine*, but constantly *the cup*, which in all the other ancient Liturgies and Records was known to contain that mixture, clearly implied it. Or perhaps this also, that they imagined, that our Saviour, by the *fruit of the vine*, in the three Gospels, meant the contents of the cup at the Eucharist: and thence supposed it to be *only wine*. Whereas *Maimonides*, from the *Jewish Mishna* and *Gemara*, inform us, that by the *fruit of the vine*, they meant *wine mixed with water*: and that the *Jews* cups at the Passover were *wine and water*, and it was not lawful to use wine alone therein: as *Dr. Lightfoot*, and *Bishop Hooper*, and from the latter of them, *Dr. Grabe*, informs us, and that with his own full approbation. However, the whole context in *St. Luke* so directly shews those words of our Saviour to belong to the *cup at the Passover*; and not to that, after the Paschal supper was over, at the Eucharist; that no manner of dependence can be had on such an interpretation.

See pag. 18.
prior.

Lightfoot
Op. Vol. I.
pag.
961, 962.
Hooper of
Lent. pag.
168.
Grabe Not.
in *Iren.* V. 2.
p. 18. prior.

Pag. 80.

Ad Trall.
§. 2.

pag. 80.

pag. 108.

pag. 109.

N. B. I cannot but here observe farther, two strange instances: the one of gross negligence, the other of great partiality in Mr. King of Exeter, lately Lord Chancellor King; when, in his forementioned Book, he says, that Deacons are called by Ignatius, *Deacons of meats and cups*: while Ignatius in both copies expressly says the contrary, that they are *not* so; but *servants or ministers of the church of God*. And when he durst not, in the point before us, observe his usual sincerity, but ever avoids the letting his *English* reader know, that the contents of the communion cup were *wine and water*, in the first three centuries: even when he was sometimes obliged to put those *Greek* words into the margin which affirmed it so to be. Thus when he cites a passage out of *Justin Martyr*, which mentions ἀῖμα, καὶ οἶνον, καὶ ὕδωρ, *bread, and wine, and water*, he omits the last word, ὕδωρ, *water*, even in the *Greek* of *Justin*: and in the translation puts the clause in general terms, *the elements* only. Thus again, when he cites another passage out of the same *Justin*, where the *Greek* words are in the margin, ἀῖμα, καὶ ποτὶς οἶνον ὕδατα καὶ κρημνά, *bread, and a cup of water and wine mixed together*, he renders them only, *bread and wine*. And still once more, when he puts another place down, of the same *Justin*, in the margin; whose words are rather more distinct, ἀῖμα προσφέρεται, καὶ οἶνον, καὶ ὕδωρ, *bread, and wine, and water are brought*; he renders them only, *bread and wine are offered*. How this prevarication can be justified or excused, I cannot tell. No more than I can justify or excuse our own Church Catechism, when it affirms, without any good authority, that

that the *Lord commanded bread and wine to be received*; and that *our bodies are to be strengthened by the bread and wine*; without a syllable of the water. Nor does even the first Liturgy of King *Edward VI.* when they were ordered to put a *little water to the wine* in a rubrick, ever name the elements otherwise than *bread and wine*: Nor indeed does the great Mr. *Mede* himself speak of more elements than *bread and wine*, in his very large and learned discourse about this matter, already quoted; where yet he had a great many occasions of enumerating the elements. So far does custom, and common notions, and language sometimes prevail above the accuracy of truth in these modern ages, For my self, tho' I am forced to receive the Lord's Supper in publick after this imperfect manner; and to supply that defect in my private meditations, as well as I can; otherwise I must wholly omit this solemn ordinance of publick worship; which I think the obligations of Christianity do not permit me to do: Yet have I not ventured, for many years, to administer the communion my self, but with the appointed mixture of *wine and water*. Nor do I ever intend to administer it otherwise. Nor, to add this by the way, ought any understanding Christians to omit the supply of that equally important defect of our present Liturgy, by calling down the Holy Spirit upon the elements, in order to their sanctification. In which omission it must be owned that our Church at present symbolizes with the *Roman Canon of the mass*, in opposition to almost all the other Christian Churches in the several past ages, to this very day. I heartily wish that all those Churches,

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and all those Clergymen who, in these or the like cases, are notoriously guilty, would immediately set about a through Reformation!

XVIII. Whether the Apostles appointed *incense* to be literally offered during the oblation of the Eucharist; as is done by the Church of *Rome*, and by many other Churches at this day: Or whether it only denotes those *Prayers* and *Thanksgivings of the Saints*, of which it was of old a material representation, is not so certain. And because it is mentioned in our present copies of the IVth Canon of the Apostles, and seems to have been used somewhere in the days of *Hippolytus* in the third; and at *Milan* by *Ambrose* in the fourth Century; I was once somewhat inclinable to think it original. But when I had perused Mr. *Dodwell's* learned Discourse written against it; and discovered the great probability of its being an interpolation, nay an awkward interpolation, in the IVth Canon; as has in part been noted already: that both the Constitutions themselves, and the writers of the two first Centuries do not only entirely omit it, but seem, by their reasonings, to have been entirely against it; and that the passages both in *Hippolytus* and *Ambrose*, either are of doubtful authority, or of doubtful interpretation; and that, those excepted, there is no other testimony of its use till the fifth or sixth Centuries themselves, I am now well satisfied that it is of no genuine authority; but an imposition of the later ages; and so not at all obligatory upon Christians at this day.

p. 15. *prints.*

About A. D.
220.

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1711.

p. 15, 16.
prints.

XIX. I desire the Reader to take notice, that the word *Sacrament*, or *Military Oath*, so generally now given to the Eucharist, is never used by me in these Papers, in that sense: because it is rather an improper *Latin* Version of the *Greek* word *μυστήριον* or *mystery*, the proper and common term used by the Antients for this solemn ordinance. Nor ought we, with some of the Moderns, to be affrighted at the old Christian Language in any matters of Revelation: Such as *Mystery*, *Catholicks*, *Sacrifice*, *Altar*, &c. because they have been frequently abused in later Ages by the Athanasians and Papists, to purposes never dreamed of by the first Christians. The surest way for Christians to recover and preserve pure and primitive Christianity, is to reintroduce the very words of the most primitive ages themselves: as well as to take great care not to mistake the original importance of them.

XX. I observe that this Eucharistical Oblation was offered, or Prayers put up to God at the Eucharist, not only for all the faithful that were still alive, but for all of them who were deceased in the communion of Christ's Church. For all those holy persons who had p. 12. prid. pleased God from the beginning of the world; Patriarchs, Prophets, Righteous Men, Apostles, Martyrs, Confessors, Bishops, Presbyters, Deacons, Subdeacons, Readers, Singers, Virgins, Widows, and Lay-Persons; with all whose Names God knew to be of the number of the true Church, either triumphant in heaven, or militant here on earth. That as the latter supposed the former, in way of the Communion of
Saints,

Saints, to recommend them constantly to the mercy of God, in their powerful intercessions for them above, through their common Mediator Christ Jesus; so did the former recommend the latter here below, to the like mercy of God, through the same Mediator; and this chiefly when they were, in the most solemn manner, commemorating that Mediator in the Eucharistical Sacrifice. Nor does it appear that this instance of communion with the saints departed was ever wholly omitted in any of the most ancient Liturgies: and, by consequence, ought never to be omitted in ours. Only we may still note, that these prayers were not put up for any but for those that were supposed in a state of happiness; ^{in Paradise} or for the *saints departed* only. And we must note farther, that the Church-militant, not knowing what things the Church-triumphant stood particularly in need of, but only that all the happiness it enjoyed, or hoped for, was owing to the mercy of God, and the merits of Jesus Christ; they prayed at the communion only in general terms for them, without specifying any of those particulars; whereof they seem to have been wholly unacquainted. I observe,

XXI. That as to the *spiritual advantages* to be expected from the due receiving of the Lord's Supper, they are here fully expressed to be the entire benefits of the Christian Covenant; which is here solemnly renewed both on God's part and ours. Those inestimable blessings that the blood of Christ hath purchased for us, and we are taught to beg at the hands of God, does this Christian Sacrifice convey,

p. 8, 9, 10,
22, 23, 14.
prius.

convey, and seal, and secure to true Christians. All that favour of God, that love of Christ, and that communion of the Holy Spirit, which we stand in need of; all that divine fellowship which the sacrifices partaken of by heathens p. 18. prius. pretended to confirm, between the offerers and their demons; is here really confirmed between God Almighty on one side, and the worthy Receiver on the other. Nor does it seem possible so grossly to misinterpret the plain and important texts and testimonies hereto relating, and to bring down this solemn Christian Sacrifice so low as to a bare remembrance of Christ's death and sufferings, without the greatest ignorance of the Christian Religion, as it appears in all the original records and sacred offices thereto belonging.

And now before I can proceed to my remaining Observations, I must set down that entire passage out of St. Paul, which has been so superstitiously treated, and grossly mistaken by the moderns; and must explain it according to the notions of the most primitive ages.

St. Paul's Words, directed to the *Corinthians*, about *A. D. 56*. are these:

Now in this that I declare unto you, I praise 1 Cor. xi. 17, 22. you not; that you come together, not for the better, but for the worse. For, first of all, when ye come together in the Church, I hear that there be divisions among you; and I partly believe it. For there must be also Heresies, [or Schisms, or Factions,] among you; that they which are approved may be made manifest among you. When
O ye

ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? Or despise ye the Church of God, and shame them that have not? Shall I praise you in this? I praise you not. — *v. 27, — 34.* Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh ~~damning~~ to himself; not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord; that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another: And if any man hunger, let him eat at home, that ye come not together into condemnation. And the rest will I set in order when I come. And I observe,

XXII. That here is no foundation for that gross mistake of many of the moderns, as if the Apostles had ordained, that the *Eucharist* should follow the *Feast of Charity*; and that, by consequence, that *Feast of Charity* was to be made in the place of the publick assemblies, or Church of Christians. Of this no ancient author says one word: nor does any of the primitive Liturgies in the least intimate any such thing; but the direct contrary; and this both in their rubricks, and their entire forms

forms of administration. To set down so wild and prophane an hypothesis, is to confute it. Such notions come only from the weakness and partiality of some of our modern writers; who chose rather to depend on certain small critical conjectures of their own, from particular short and occasional passages in those Books of the New Testament they have been used to, than to take to their assistance the full and clear accounts of such matters in other original records of Christianity: nay sometimes in books equally sacred with those they confine themselves to. Nor, 'till this fundamental *anti-christian and popish error* be corrected, can christian people ever properly and thoroughly understand their own religion; but must be for ever subject to the delusions and impositions of the weak and ignorant leaders of those several parties, into which Christendom is now most unhappily divided. Nor will the body of such christian people be ever able otherwise to escape their unfair and partial misrepresentations. See more of this matter in a late remarkable and most important Pamphlet, intitled, *Athanasian Forgeries*, pag. 105, — III. where the reader will see the true reason why this delusion is justly to be esteemed an *anti-christian and popish delusion*. Also,

XXIII. Here is no foundation neither for that superstitious imposition upon good Christians, as if they were obliged to a strict *examination of themselves*, and *solemn preparation* every time, before they approach to the Lord's Table. Of which matter no ancient Liturgy nor primitive Writer says one word. 'Tis

true, that some sort of reverential preparation, and religious conduct beforehand, well befits a Christian's approach to every branch of worship, and especially of publick worship: and

Eccles. v. 1. we ought to *keep our foot when we go into the house of God.* And it is also true, that there was originally a most solemn instruction and preparation necessary before the *first communion* the faithful received; or rather before that *baptism* from whence they used to proceed to this communion: Of which elsewhere. Yer

Prim. Infant
Baptism re-
viv'd, passim.

hath this no particular regard to that constant weekly attendance on it, which the faithful were obliged to afterward. This Discourse of *St. Paul's*, and these his exhortations, were not address'd to good Christians; or, as our Liturgy unhappily expresses it, to *all Persons* that come to the Communion; but only to those *Corinthians* who had grossly profan'd this holy ordinance; or, by parity of reason, to all such as otherwise profane it also; and seldom or never come to it, but when some political design, or worldly advantage invites them. These men indeed have great reason to tremble at *St. Paul's* denunciations, here made to such profaners of this most sacred ordinance of Christianity: that they *eat and drink their own damnation*; or, in the parallel words of the Constitutions, that they *eat eternal damnation*; because, being not of the Faith of Christ, [being not true, or faithful Christians;] they partake of such things as it is not lawful for them to partake of; to their own punishment. These men ought indeed severely to examine themselves, and approve themselves to their own consciences, that they are amended; or,

p. 9. prius.

in

in the words of the Constitutions, Since they are not *holy* already, they ought to become such by repentance, before they presume to eat ~~the~~ *of this holy bread*, and drink ~~the~~ *of this holy cup*. These *holy things* are appropriated to *holy persons*: as the Bishop or Priest p. 13. Priest who officiated proclaimed in the oldest Liturgies. But nothing of this terrifying nature ever belongs to faithful or sincere Christians: Nor was any part of it intended for them by St. Paul in the chapter before us. I observe farther,

XXIV. That as to such an *examination* which supposes those that approach the Communion not well acquainted with the Christian Religion beforehand, which the moderns sometimes press upon such as we now admit to the Communion, it may not be always improper in these late and ignorant ages. But as for ~~the~~ ^{in the} ~~three~~ centuries, it could hardly have any place at all. The body of the faithful had then been fully instructed in the Christian Religion, before they were baptized, or admitted to their first Communion: and those admirable and compleat Christian Instructions, included in the original form of celebration of the Eucharist in the Constitutions, and used every Lord's Day, do not permit us to suppose that any of the communicants of ordinary abilities could then need this sort of examination. Nor could St. Paul, in the first Century, intend any such thing. These later Ages are so little acquainted with the state of the first three Centuries of the Gospel, wherein they ought to be principally conversant, that they often put upon men their own

own imaginations, for laws of Christianity; and frequently perplex conscientious but weak Christians, by imposing upon them instances of injudicious and uncommanded piety: While yet they heedlessly overlook many genuine laws and duties derived from Christ by his Apostles; and this sometimes in cases of great importance also: of which several instances have
 Matt. xv. 9. been already given in this paper. *In vain do they worship me, teaching for ~~themselves~~ the commandments of men*, are our Saviour's own words. And a terrible denunciation of our Lord's it is, to such as make their own schemes of religion, without using all the proper helps for knowing the will of Christ, from all the original Books of Christianity.

XXV. I observe, that there was also another sort of Oblation or Sacrifice usually offered to God at the Eucharist: when, in the words of *Lactantius*, cited by the devout Bishop *Patrick*, before his *Christian Sacrifice*, which I think the best of the modern books upon this subject: He says, *Hic verus est cultus, in quo mens colentis seipsam Deo immaculatam victimam sistit*. This is the true [Christian] worship; when the mind of the worshippers presents itself as an immaculate sacrifice to God. This is directly referred to in the famous Fragment of *Irenæus*, when, upon this occasion, he takes notice, that *Paul exhorts us, To present our bodies a living sacrifice, holy, acceptable to God; which is our reasonable service*. And of this the *Constitutions* and *Justin Martyr* inform us; the former as used both at Baptism, and at the Eucharist; and the latter at Baptism only. And
 this

this part of the Christian Sacrifice is indeed very fully provided for in our own Liturgy : *And here we offer and present unto thee, O Lord, our selves our souls, and bodies ; to be a reasonable, holy, and lively sacrifice to thee.* I observe lastly, by way of conclusion,

XXVI. That the eucharistical food is therefore no other than a *Feast upon a sacrifice ; a Feast upon a sacrifice for sin ; a Feast upon a sacrifice for sin, in memory of the breaking or piercing of Christ's body ; and of the shedding of his blood, that blood of the New Covenant, which was shed for the remission of sins.* Whence it cannot but deserve to be esteemed properly a *Sacrifice of Commemoration ;* as were the sin-offerings under the Law properly *Sacrifices of Psefiguration ;* and both deriving their intire virtue from that principal Sacrifice of our Saviour's upon the cross : which the one *prefigured* beforehand, and the other *commemorated* afterward. Nor is it, when rightly understood, of any great consequence whether we stile the Eucharist, as it was now and then stiled in the fourth and fifth Centuries, a *Commemoration of a Sacrifice :* or whether, nearer to the earliest Christians, we stile it a *Sacrifice of Commemoration.* It cannot also but deserve to be esteemed a *Seal* of the New Covenant : Of which very Covenant, in its imperfect delivery, *Circumcision* was a *Seal* to *Abraham ;* i. e. It is an Rom. iv. 11. assured token, and pledge, and security to all worthy communicants of that pardon of sin, and of all those blessings which were purchased by Christ's precious body and blood in the New Covenant. See the most learned
Cudworth,

Cudworth, Of the true notions of the Lord's Supper, throughout; and Mr. Mede, as before quoted, pag. 478, — 481.

May 27.

1736.

Will. Whiston.

ERRATA. Pag. 77. Line 33. read Pag. 24. — Pag. 78. L. 15. r. *very ancient.* — P. 96. L. 21. r. *Censures.*

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